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# THE CRITICAL REVIEW.

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For the Month of July, 1764.

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## ARTICLE I.

*An Enquiry into the Nature and Tendency of Criticism, with regard to the Progress of Literature. Part V. Including a concise View of the Progress of the Arts and Sciences from 1485 to 1603.*

“ Truth unbiass’d is the critic’s aim,  
“ Pleas’d to applaud, yet not afraid to blame.”

**A**FTER having, in the preceding parts of this essay \*, waded through the rapid torrent of superstitious bigotry, and the almost impenetrable mists of ignorance, error, and monkish paganism, we at length discern the pleasing dawn of literature, and the salutary regulations of civil policy. These faint glimmerings we view with a secret, though sensible, satisfaction; like a weary traveller, who, after being tossed about in a tempestuous voyage, is transported when he arrives within sight of shore. One would not (as an ingenious French writer justly remarks) be totally ignorant of the manners and transactions of past ages; though the scene is dark and gloomy, yet, to a mind of taste and sensibility, it is pleasing to trace the gradual progression of the human understanding, to view the origin and improvement of the arts and sciences, to point out the most remarkable periods in history, to enquire into the productions of taste and genius, to reflect on the force of nature, and the diversity of talents, to compare similar characters, and, above all, to enquire into the principal causes of the rise and decline of the respective nations, empires, and republics; the form of government, political systems, the leading manners, principles, and distinguishing characteristics, of the most eminent personages in each state and country. These are curious objects of contemplation, worthy the attention of a rational being, pro-

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\* See Critical Review, vol. xi. p. 2, &c.—vol. xv. p. 151, &c. vol. xvi. p. 1. & seq.—vol. xvii. p. 1. &c.

ductive of general utility, and conduces to expand the mental faculties, by exciting an active spirit of laudable emulation. The greatest admirers of antiquity must, however, own, that, in proportion as we advance nearer the present times, the entertainment, instruction, and utility, resulting from these enquiries gradually increases, as the light of modern history enables us to take a more accurate and succinct view of these annals. On the accession of the house of Tudor, the state of affairs assumed a new aspect: a change was effected in the antient constitution of this island. Salutary laws were enacted for the promotion of commerce, and to excite an active spirit of industry. A literary taste seemed to revive at this period, when the nation was happily freed from those fatal civil-wars, under which it had groaned for the space of thirty years. *From the close of the fourteenth century*, the history of this island becomes important and useful, in order to form more distinct ideas of the present times. Antecedent to this period, the annals of history are *not* so interesting, nor can that improvement be derived, which is the ultimate end of these studies. Almost all ages present us with the same scenes in politics (as a judicious writer observes \*) aspiring princes, selfish ministers, treaties, wars, revolutions, &c. which are not very interesting for private persons, when once they are past; but the annals of history under the line of Tudor are singular and memorable. The changes effected at that juncture, merit our strictest attention; and, as an acute metaphysician † remarks, the history of our nation from this period, should not be superficially run over, but *attentively* studied; for at this æra new systems of policy were established, new accessions of property took place, a new constitution of government was formed, which totally changed our manners, laws, and customs, and from that change originally arises the present state of this island. The annals of history from this epocha, ought, therefore, to be studied with assiduity, care, and attention, by all those who are desirous to form a just and clear idea of our happy constitution in church and state. The most remarkable events signalize this period, and, in the course of the fifteenth century, almost a general revolution was (by concurring causes) effected in each quarter of the globe. *Here*, therefore, commences the most entertaining, useful, and instructive, part of historical annals. *Certainty* now takes place, illuminated by the rays of knowledge, new improvements and discoveries adorn this age, and useful inferences may be drawn from almost every part of the narration. The acces-

\* Critical Review, vol. vi. p. 266. (Remark on Dr. Jortin's Life of Erasmus).

† Lord Bolingbroke's Letters on the Use and Study of History. sion



sion of the house of Tudor happily terminated those intestine commotions by which this island had been so long agitated. The union of the two roses restored the blessings of domestic tranquility. Certain it is, that king Henry the seventh ascended the throne at a *critical juncture* \*, and that it required all those acute talents and extraordinary abilities with which he was possessed, to regulate the national disorders, inevitably arising from such a long course of civil dissensions. This *Herculean* task the celebrated Roman orator proposed as worthy the exertion of Cæsar's penetrating genius †, to reduce chaos into *order*, and to repress that unbridled spirit of licentiousness, which, in the natural course of things, ever results from intestine divisions, and factious intrigues. A certain historian asserts ‡, that, under the line of Tudor, "The English constitution assumed the aspect of a *settled despotism*, rather than that of a *Gothic* monarchy." But the voice of truth and impartiality must own, that this writer is biassed by a *republican* spirit, (probably imbibed from an enthusiastic admiration of the Grecian commonwealths), for let it be remembered, the *biggest stretches* of prerogative ventured on by the line of Tudor, were under *parliamentary* sanction. Certain it is, that many concurring circumstances tended to exalt the royal authority at this juncture. The civil-wars had destroyed all the potent nobility, so that the aristocratical power was no longer formidable, and the commons yielded an almost implicit obedience. The nation had so long *groaned* under intestine commotions, that it was rather inclined to yield to the usurpations of monarchy, than to suffer any more under the dissensions of a factious party; so that the sovereign surmounted all obstacles by means of the popular concessions, and having engaged the hierarchy on his side, he bid defiance to all opposition. These concurring causes tended to raise the royal prerogative, and renders this reign an epoch in the English constitution. The history of the Tudors is, indeed, peculiarly interesting and entertaining, as it is fraught with such signal events; replete with such important scenes of action, and remarkable revolutions, civil, ecclesiastical, and military, such as, perhaps, no other period in the annals of history can equal. From the

\* See Mr. Hurd's ingenious and accurate Political Dialogues.

† "Omnia sunt excitanda tibi C. Cæsar, uni quæ jacere scutis, belli ipsius impetu perculsa atque prostrata. Constituenda judicia—revocanda fides, &c. Omnia quæ dilapsa jam quod necesse fuit. Fluxerunt, severis legibus vincienda sunt."

Cic. pro Marcello.

‡ Hume's History of the Tudors, Critical Review for April, 1759, p. 298.

latter end of the fourteenth century to the accession of the Stuarts, the noblest objects are exhibited to our view, that the theatre of the world ever presented. During this memorable interval, we are struck with the clearest and most convincing proofs of this important truth, that *Religion, Learning, and Liberty*, are *closely* and almost *inseparably connected*; and we are, at the same time, naturally led to admire the dispensations of Divine Providence, so visible in effecting national revolutions, deciding the fate of empires, and so wonderful among the kings of the earth; that first cause which makes the *weakest* instruments accomplish the *greatest* designs; which renders the human passions subservient to *His* moral government: so that even the *fierceness* of man turns to the praise of God. This omnipotent hand may easily be traced in the rise and fall of the most potent empires. It is (as a fine writer expresses it) the chief care, the great prerogative, of the King of kings to *rule* the thoughts of those who rule the actions of others, and thereby to bring about the ends, the wise and inscrutable ends, of his Providence; and 'tis well for man, that there is a Being who *hath* and *exerciseth* such a power, for unless there was, human power, left to itself, would make *wild* work in the world: the chariot of government would be often and dangerously misguided by rash and unskilful drivers, did not an invisible hand hold the reins, and gently direct the course, of it. This truth will be more fully illustrated and exemplified in the course of this history, and indeed the remarkable events which so peculiarly signalize the 15th century, must naturally inspire a contemplative mind with these rational sentiments. If we cast our eyes towards the European monarchs of this æra, we shall be struck with admiration at their heroic exploits; and though political and military transactions do not properly come under the cognizance of a literary historian, yet, as these events are so singular, I hope the reader will pardon a short digression, especially when it is considered that the civil and ecclesiastical annals of this period are particularly interwoven, and that the changes effected at this juncture greatly concern the interests of the republic of letters, which were in a peculiar manner advanced by fixing the principles of civil and religious freedom on a firm basis. If we turn our attention to the East, we shall, at Constantinople, perceive the victorious Selim, who conquered Syria and Egypt, after the Mahometans had possessed it near three hundred years. His son (the celebrated Solyman) the first Turkish emperor, marched to Vienna, subdued Persia, (almost with the same rapidity as Alexander the Great \*), and terrified

\* "Extremâ hieme apparavit, ineunte vere suscepit, mediâ, æstate confecit."

Cic. pro L. Manilia.

Europe



Europe and Asia. If we turn our eyes upon the northern hemisphere, we shall find the tyrannical Christian expelled from his dominions, and the heroic Gustavus Vasa (after shaking off a foreign yoke) elected monarch of that kingdom whose liberty he asserted. In Muscovy, Basilowitz rescued his country from the Tartars, and (though chief of the *Barbarians*) merits regard as the *deliverer* of his country. In Spain, in Germany, and in Italy, Charles the fifth, sovereign of each, the most potent emperor since Charlemagne, and the first king of Spain since the conquest of the Moors) stemmed the torrent of the Ottoman arms, distinguished himself in the cabinet and in the field, and (after having eclipsed the lustre of all his predecessors) at length relinquished his crowns, retreating into the shades of privacy, in order to enjoy that happiness, which he in vain searched for amidst the noisy tumults of war, and the restless projects of ambition. Francis I. (his enterprising rival) shone with equal lustre, and transplanted the polite arts into the French nation, which in Italy had attained to the highest perfection. Certain it is, that the invidious emulation subsisting between these two potent monarchs, stimulated them to those glorious exploits which characterize their brilliant reigns. Undoubtedly *Germany* shines in the annals of history with peculiar lustre, not only as having given birth to those pure principles of Christianity (which withdrew so many states from the jurisdiction of the papal hierarchy) but also as having been the bulwark of the true religion against the Ottoman Porte; so that (since the time of Charlemagne), that empire may be termed the greatest theatre of Europe. At this period (i. e. the fifteenth century) the most signal revolutions characterize each quarter of the globe. The same active and enterprising spirit diffused itself through the African as well as the imperial territories. A new form of government was introduced into the vast empire of Morocco and Fez. The Turks made an irruption into the Venetian republic, and France aimed at the conquest of Italy. Europe, Asia, and Africa, experienced religious as well as political revolutions at this juncture. Gustavus Vasa effected in Sweden the same difficult task which Constantine and Clovis had done before in their respective dominions. This was a prelude to that happy *reformation* established in *this* island, in the course of this century, which originally arose from the light that sprung up in the imperial realms of Germany. The Persians (previous to this) separated themselves from the Turks, and the Roman pontiff, (after having exercised an almost unlimited power for the space of 700 years) was divested of his jurisdiction over one half of Europe. Whilst the antient world underwent these rapid concussions, a new world, replete with invaluable treasures, was discovered and conquered for the em-

peror Charles the fifth; for whilst Cortez, on one side, subdued the opulent empire of Mexico, the Pizarro's conquered Peru. A commercial communication was opened by the Portuguese between the East Indies and the European dominions, notwithstanding all opposition. But what peculiarly distinguishes this period, is the happy deliverance of the United Provinces. No period of history is more striking than this, no revolution more signal, than that which placed these provinces in a state of independency, notwithstanding the efforts of the most potent monarch in Europe. A generous and active spirit of freedom animated the princes of Nassau, so that the house of Orange surmounted all obstacles, and happily triumphed over that of Bourbon. The Netherlands were now in a flourishing condition. Commerce and the arts of peace extended to the most distant regions, and (as the poet beautifully expresses it), "Industry sat smiling on the plains." A literary spirit seemed to diffuse itself even through the northern hemisphere. The extraordinary talents of the victorious Vasa, civilized those unpolished realms, and the same genius which invigorated the polite arts in Rome, Naples, Venice, Florence, &c. from thence diffused its salutary and benign influence on almost every part of Christendom. This may be imputed partly to the opulence of the age, and partly to that enterprising spirit of emulation, which stimulated the courts of Vienna and Versailles to outvie each other. It is *this* that calls forth the latent powers of the soul, enlivens the secret springs of action, and impels the intellectual faculties to a vigorous exertion. To this we may, in a great measure, ascribe those signal revolutions, which peculiarly characterize (what the prince of poets emphatically terms) *Leo's Golden Days*. This enterprising pontiff patronised the arts, and during his reign very liberal and enlarged sentiments prevailed throughout all Italy, and these active principles enabled the greatest part of Europe to emerge from that cloud of superstitious ignorance, which (by *contracting* the mental faculties) precludes their vigorous exertion, retards the progress of the arts, and obstructs all literary improvements. The revival of letters at this juncture, animated each breast with a patriotic sense of freedom, and tended to break those chains which bigotry and subtle sophistry had imposed on ignorance; so that Christian liberty began once more to rear her head. Certain it is, that no sovereigns, unsupported by the sword, ever preserved, for so long a time as the pontiffs, an authority usurped, absurd, and evidently contradictory to common understanding and natural freedom. But the progress of science gradually enlightening the human mind, diminished their power. This island, the northern kingdoms, the imperial realms, and the United Provinces, rejected the yoke. Previous to this period,



riod, the pontiffs exercised an almost universal sovereignty. The papal power was first introduced into this island preceding the conquest by William of Normandy. Under the princes of this line, the authority of the Roman see gradually infringed on the rights of the subject, and threatened not only the spiritual but even the temporal liberties of Europe (constantly aiming at absolute sway). But in proportion as the genial rays of learning illuminated the understanding, their exorbitant encroachments were checked (particularly under the reign of king Edward III.) when the arts and sciences began to flourish. But the few geniuses that sprung up under the *Plantagenet* race, were "as lights shining in a dark place", all around was gloomy: nor were the mental faculties able to extricate themselves from this servile subjection, whilst each individual saw through the thick mists of superstitious bigotry, and the opaque medium of ignorance. It was reserved for the line of Tudor to break these three-fold cords, and to rescue this island from that abject slavery, in which it had been so long held. Europe had now groaned under the rod of spiritual tyranny, for the space of 700 years (a long time! but not unaccountable, if we consider that there is no passion so strong, so deeply rivetted, capable of being worked up to such a height, or of producing such extraordinary effects, as *superstitious enthusiasm*. This truth the annals of history clearly evinces). Here I am naturally led to remark, that nothing can be a more cogent proof of the close connection between pure religion, learning, and liberty, than this, that the Reformation was effected on the revival of letters, to which it was, in a great measure, owing. It may, perhaps, be alledged, that when the arts, &c. were first introduced into this island by the victorious Romans, the literary improvements of the antient Britons seemed in some measure owing to their loss of liberty; but then let it be remembered, that the freedom of which they were deprived, was (*Otia ingloria*) very different from that rational and noble plan of liberty, by which we are now so happily distinguished. *Theirs* was a ferocious species of independency, which called for the refined arts of the Romans to polish and civilize. Here I cannot forbear observing, that the omnipotent hand of Divine Providence is remarkably conspicuous in making the antient Romans (unknown to themselves) instrumental to the extent of salutary knowledge, and the promotion of the most valuable interests, whilst their sole aim was universal sovereignty; and indeed *the finger of God* is very apparent in all national revolutions, but more especially in bringing about the Reformation, in making the capricious impetuosity of king Henry VIII. effect that which his predecessors attempted in vain. Now the axe was laid at the root of the tree. The English monarch struck at the basis of the papal hierarchy;

and certainly, whatever sinister motives might actuate *secondary* instruments in the course of this arduous enterprize, our warmest sentiments of gratitude must ever be due to that first Cause of all events, which makes the human passions subservient to the wise and benign purposes of his beneficent Providence. The Reformation is a grand and interesting event, important and extensive in its consequences; in truth, it may be considered as a revival of the pure principles of Christianity, after the long and dark ages of popery: and when we reflect on the inestimable blessings which redound to this island from that happy change, we shall be naturally induced to cast a candid veil over the frailties of the first reformers, though they were not entirely free from that persecuting spirit which they so justly condemned in the Roman church. The principal reformers had nothing of that *natural coolness*, which the Athenian legislator discouraged in a commonwealth; they were earnest, zealous, fervent, and resolute; dismayed by *no* danger; deterred by *no* difficulty; depressed by *no* sufferings; and, though this laudable zeal might sometimes degenerate into a rigorous severity, yet candour will overlook these blemishes in their conduct, when it is considered, that the principles of civil and religious liberty were not yet understood in their full extent and latitude; and that the human mind had scarce extricated itself from those narrow, illiberal, and contracted prejudices, which cast a shade over the most illustrious characters. 'Tis true the Calvinistical principles of the Genevan discipline tended to inspire a persecuting disposition; polemical writings conduced to inflame religious prepossessions. The contests ran high between the papists and the Lutherans, and the *rage* of controversy took place of calm reasoning, candid enquiry, and cool disquisitions; but though the virulence of these disputants retarded, for a time, the progress of the arts, sciences, and belles-lettres, yet *some* extraordinary geniuses adorned the 15th century, whose enlightened understanding surmounted all obstacles. Amongst these *Shakespeare* merits attention in the first place. His amazing talents must excite the admiration of every person endued with taste and sensibility. He entered as deeply into the feelings of the human heart as can possibly be conceived. "Nullius tantum est *flumen* ingenii—tanta vis—tantaque copia." He spoke the language of nature, he knew the several workings of the passions, and, tho' his unrestrained genius betrayed him into slight inaccuracies, yet so many animated and striking beauties are interspersed, that candour is naturally prompted to cast a veil over the errors of such an extraordinary genius; and whilst we admire the strength of his imagination, the elegance of his imagery, the height of his colourings, the admirable pathos of his natural



tural descriptions, and the force of his talents, we are apt to forget his blemishes, whilst we are struck with his beauties. His peculiar excellence is, certainly, in the pathetic, he *commands* all the emotions of the soul, excites all the mental faculties, and, in the emphatical expression of the prince of poets,

“ He bids *alternate* passions *fall* and *rise*.”

Pope.

But what is still more an object of admiration in this self-taught genius is, that the force and fire of his imagination is regulated and tempered with a *solid judgment* (faculties that seldom unite in one and the same person!) This is remarkably conspicuous from the exact *propriety* with which he sustains his characters (undoubtedly a great perfection in dramatic composition) and at the close of each scene (to wind up the whole) he brings into a full point of view, a series of incidents, and by thus freeing the mind from *recollection*, he gives full force to the influence of the passions, and leaves the reader at liberty to attend to the catastrophe. To exemplify only in that justly admired tragedy *Othello*; with what energy doth he awake the passions, excite every tender emotion, and kindle resentment in every breast. Even jealousy (a passion that requires peculiar descriptive skill) is wrought up with the most admirable address, with all the force of nature, beauty of description, and power of imagination!—The extraordinary genius of Bacon, Raphael, Holbein, &c. shine with distinguished lustre at this period: but as it would exceed the limits assigned to this part (to discuss every point with that accuracy which the importance of the subject demands, and which the eminent talents of such shining luminaries seem to require in a literary history) I must reserve these interesting topics for a *future* part, and beg leave to close *this* with some reflections on the *close* connection between *religion*, *learning*, and *liberty*. 'Tis worthy of remark, that the literary taste of the French improved in proportion as the subjects of that nation enjoyed their freedom. The celebrated republics of antiquity (particularly Greece and Rome) are an indelible testimony of the truth of the poet's assertion, that

“ *Freedom* and *Arts* together *fall* and *rise*.”

It is very observable, that in the age of Plato (when *liberty* was enjoyed in its full extent) the Athenian commonwealth produced a greater number of eminent writers and artists than what flourished during the many centuries between Perseus last king of Macedon and the taking of Constantinople by the Turks. The iron rod of tyranny extinguished that patriotic spirit of freedom which animated each breast with a laudable emulation; so that we may apply the Roman orator's words to this  
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inseparable connection. "*Ruere una non potest, ut altera, non eodem labefactata motu concidat.*" Cic. pro L. Manilia.

Ackworth, nigh Ferrybridge,  
Yorkshire, March 20th, 1764.

EDW. WATKINSON.

- II. *A Dissertation on the Principles of Human Eloquence: With particular regard to the Style and Composition of the New Testament. In which the Observations on this Subject by the Lord Bishop of Gloucester, in his Discourse on the Doctrine of Grace, are distinctly considered. Being the Substance of several Lectures read in the Oratory School of Trinity-College, Dublin. By Thomas Leland, D. D. 4to. Pr. 5s. Johnstone.*

Cicero, some-where remarks, that it is a very difficult province to settle a difference between two men of sense and candour, and such we apprehend the disputants in this controversy to be. It originally arose, according to our learned author, from the following observation made by Dr. Middleton: "We should naturally expect to find an inspired language to be such as is worthy of God, that is, pure, clear, noble, and affecting, even beyond the force of common speech, since nothing can come from God, but what is perfect in its kind: In short, the purity of Plato, and the eloquence of Cicero. Now, if we try the apostolic language by this rule, we shall be so far from ascribing it to God, that we shall scarce think it worthy of man, that is, of the liberal and polite, it being utterly rude and barbarous, and abounding with every fault that can possibly deform a language."

The present lord bishop of Gloucester, in his treatise on the Doctrine of Grace, observes, 'that the above objection is founded on two propositions, neither of them true. One is, that

"An inspired language must be a language of perfect eloquence."

'The other, that

"Eloquence is something congenial and essential to human speech."

'To the first he answers, by what he justly calls it bold to affirm, that "the rudeness and barbarousness of the apostolical style, even though as great as the most exaggerated accounts would persuade us to believe, is so far from proving such language not divinely inspired, that it is one *certain mark* of this original."

'To the second he replies, by affirming, that "eloquence is no essential part or quality, but merely an accidental abuse of human speech. That it is a mode of communication which changes with the changing climates of the earth. That its

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constituent parts are arbitrary, casual, and capricious. That, among all the different kinds or species of composition which have been adopted by different people, any one may, by being thus adopted and imitated, become as real and substantial a pattern of eloquence as any other whatsoever. That if the apostolical writers had adhered to any one of these various patterns, it might still have been objected that they had not chosen some one of many others, all equal in their intrinsic value. That none of them, however, could have been adopted, because eloquence, even when it extends only to the more general principles common to all language, is nothing more than a persuasive turn given to the elocution to supply that inward, that conscious persuasion so necessary to gain a fair hearing : and that the end of eloquence, is to stifle reason, and inflame the passions."

Dr. Leland examines this doctrine, ' first, by considering eloquence in its general acceptation, as including all those forms of speech usually called *tropical*, or *figurative*, those modes of address which are principally intended to *influence* and *persuade*, by exciting passion or emotion ; and by enquiring whether these be not congenial to language ; whether they be merely the abuses, or necessary and essential parts of human speech ; and whether their natural power and tendency be to deceive and betray.

' Secondly, by proceeding to a more artificial view of eloquence, as a compound of several qualities, according to the division of the learned prelate, and of other eminent critics. And here we are to enquire whether these several qualities in their nature and principles, be really vague, arbitrary, fantastical, and capricious.

' Hence we shall be led (in the last place) to the consideration of that more important question, " Whether an inspired language must be a language of perfect eloquence."—And when the sacred writings are defended upon principles acknowledged to be paradoxical, should these principles appear the least defective in point of evidence ; should they only prove obviously liable to be misconceived or misapplied ; it may be no useless attempt to shew that they are not *necessary* : and that the *manner* in which the truths of Christianity have been conveyed, can be defended against the cavils of infidelity, without any hardy opposition to the general sense of mankind.'

The doctor then proceeds to consider the language of human nature in a solitary state, of which he gives us an example in Adam's soliloquy, as introduced by Milton. ' It may be affirmed, says the doctor, I presume, that there is no language, however cultivated and improved, which is not still defective and confined ; so as to fail in natural and proper expressions on a great variety of occasions. We know that when that of the Romans had attained to its greatest perfection, Quintilian confesses, " NECES-

SITATE

SITATE nos *durum* hominem atque *asperum* [dicimus.] Non enim proprium erat quod daremus hisce affectibus nomen." And in another place, "res plurimæ carent appellationibus, ut eas *necesse* sit *transferre*."

We are sorry to say that the author has given us only a partial representation of Quintilian's sense on this head; as will appear to a reader who consults the original. Dr. Leland takes advantage of the word *necessitate*, to prove that the Latin language, in its utmost perfection, failed in natural proper expressions on many occasions. But when we consider the whole of Quintilian's reasoning, this is a *necessity* which does not arise from poverty but from propriety. *Tropus*, says he, *est verbi vel sermonis a propria significatione in aliam cum virtute mutatio*. In English, "A trope is an advantageous removal of a word or discourse from its original, to another signification." The same great critic tells us afterwards, in the very page that is quoted by the doctor, *Nihil horum suis verbis, quam his accersitis, magis proprium erat*. In English, "We cannot express the circumstances in their proper, better than we do in their borrowed, terms." But to remove all kind of doubt with regard to Quintilian's sentiments on this head, he tells us, that the use of a trope is introduced, either because it is necessary, or because we thereby heighten the force or the beauty of our style, *aut quia necesse est, aut quia significantius, aut (ut dixi) quia decentius*. Not to detain our readers longer on this head, it is very plain, from all Quintilian's reasoning, that he thinks tropes are *necessary*, only because they are *eligible*. After all, were we to resolve speech into its first principles, it may, perhaps, be found, that every other word is a trope; nor can we find how the *necessity* which the doctor has discovered can operate in the present question.

That feelings beget a language, or rather that they give force and propriety to all language, is undeniable; and, after what has been said on that head both by the antients and the moderns, such a disquisition cannot now require the attention of the learned; nor can we bestow any great applause upon a quotation brought by the doctor from Le Clerc's *Ars Critica*. The reader may judge for himself, after canvassing the Latinity of the introduction, *Si singula verba excutiamus ut accurate norimus quas notiones iis subjecerit poeta deprehendemus, non levem esse difficultatem*. The rest of this quotation favours of the like barbarisms, and debases criticism into quibbling and chicanery. Had doctor Leland sufficiently attended to the elegant author he has quoted, we mean Quintilian, he would not have set Le Clerc up as a judge in Israel, or an arbiter between himself and his learned antagonist. *Circa quem*, says that great critic, *inexplicabitur et grammaticis inter ipsos, et philosophis pugna est, quæ sunt genera, quæ species, qui numerus, quis cui subjiciatur*. Nos, *omissis quæ nihil ad instituendum oratorem pertinent,*



*ment, cavillationibus, necessarios maxime atque in usum receptos exequemur.* After all, the inference drawn by doctor Leland, in his first chapter of this performance, might have easily been established without a single quotation, or the least parade of learning; it being no more than that "such modes as are generally called *eloquent*, cannot be deemed the artificial abuse of words, but are really congenial and essential to human speech."

Dr. Leland's second chapter considers the high ornaments of style, as arising from a mixture and combination of metaphor, similitude, and allegory; and here all we learn is, that such speeches, when exactly natural, are the language of the heart, and therefore pleasing.

The third chapter opens with an attempt to prove that every thing cold and uninteresting in words and action when the subject is of an interesting nature, is some kind of a proof of hypocrisy and falshood. To establish this proposition, the author gives us two very fine quotations, one from Shakespear's tragedy of Richard II. and the other from the famous pleading of Demosthenes relative to the crown. We have next the history of a mutiny raised in a Roman army, as related by Tacitus. We confess ourselves to be ignorant of the *cui bono* of this chapter; for all we can gather from it is, that it is possible for a very artful fellow to impose upon his hearers by a semblance of sincerity: a supposition which, we will answer, no man in his senses, far less the bishop of Gloucester, will contradict.

The fourth chapter repeats an observation that has been again and again enforced both by Cicero and Demosthenes, that the coldest and the chastest writer, if he is a man of great abilities, slides imperceptibly into figurative speech. Mr. Locke and the learned prelate himself are brought as instances of this remark.

'The lord bishop of Gloucester, says doctor Leland, every where abounds with lively figures and animated forms of speech. In that very part of his discourse on the doctrine of Grace, where he labours to expose the weakness of objecting the want of eloquence in the holy Scriptures, by condemning it as imaginary and fantastical, and at best the instrument of fraud and falshood, he hath conveyed his argument in all the most striking forms of eloquence, with the spirit and energy of an ancient orator.'

The author then, after quoting some passages from his lordship's Doctrine of Grace, proceeds as follows: 'Can any thing be more brilliant, more enlivened, more truly rhetorical, than these passages?' The doctor therefore infers, 'That such modes of eloquence as he hath here assumed, are the necessary result  
of

of forcible impressions, and enlivened sentiments.' Here we are afraid the doctor's application is unclassical, and exposes the nakedness, or rather inanity, of the controversy (if any subsists) between him and his lordship. The two great masters of rhetorical criticism, Cicero and Quintilian, never suppose eloquence to consist in the brilliancy of expression, or in the most animated figures of speech; but in the application of them to an artful method of reasoning. Both those authors build their systems of eloquence upon the great principle, that a manner may be artful yet not fallacious. That which Dr. Leland supposes his lordship to understand to be eloquence, is very justly defined by Quintilian to be no other than verbal figures, or what he calls *figurae verborum*; and the sentiment of that great critic is on this head very remarkable: 'Were we, says he, to compare the language of our ancestors with ours, almost every thing we speak is a figure.' *Si antiquam sermonem nostro comparemus, pene jam quicquid loquimur, figura est.* In the same passage Quintilian calls those verbal figures (with more propriety perhaps) *schemata λέξεως*, which, says he, are of two sorts, 'one regarding the propriety of speech, and the other the beautiful arrangement of words; and tho' both are proper to be known by an orator, yet we may term the former grammatical, and the latter rhetorical.' The whole of this chapter, which is the third of Quintilian's ninth book, ought to be decisive in the controversy between Dr. Leland and his lordship. It is surprizing that the doctor should apply the latter part of the chapter in the following manner.

'Striking figures and graceful forms of elocution have so great an effect, when introduced with judgment, that men of vanity and false taste are apt to consider these as the whole of eloquence, and imagine that they are only to collect such graces, and to display them to the best advantage.'

This is far from being the meaning of Quintilian, who does not speak a syllable of striking figures and graceful forms of elocution. All he says is, *Sunt qui neglecto rerum pondere et viribus sententiarum, si vel inania verba in hos modos depravarint, summos se judicent artifices, ideoque non desinunt eas necitare.* The conclusion of the doctor's chapter is neither more nor less than 'that an ostentation of art is the mark of falsehood and deceit: but, that perfect eloquence is, and must be, the expression of truth: that if they would persuade and influence, their language must be that of nature; and that whatever persuades and influences is the eloquence of nature, and nothing else.'

In the fifth chapter the doctor attacks the right reverend author's censure on tropes and figures of composition. "As these, saith his lordship, are a deviation from the principles of metaphysics and logic, they are frequently vicious. And this the great

master



master (Quintilian) freely confesseth." Candidly speaking, we see nothing reprehensible in his lordship's words, excepting the want of precision; nor do we think that the matter deserves the animadversion bestowed upon it. Had the doctor fairly quoted the whole of what Quintilian says upon grammatical figures, the subject might have been far better cleared up. 'In one respect, says that great master, they must be owned to be of great service to a language, by relieving us from the tiresome returns of common and daily expressions, and preserve conversation from that *sameness* which prevails among the vulgar. But this figurative manner is more agreeable if it is sparingly and judiciously used, as we would high seasoning to our meat; for, by affecting it too much, it loses the character of variety. Some figures, however, are so very much in use, that they have almost lost the name of figures, and they may pass in the general run of conversation without making any impression upon our ears.'

In the doctor's sixth chapter he triumphs over his lordship's definition of eloquence, "which, he says, consists in purity, elegance, and sublimity;" all which his lordship shews to be "arbitrary and capricious," and therefore, says he, "the compound must be equally nominal and unsubstantial." The doctor thinks that this definition confounds all degrees of merit in eloquence and genius. We cannot be of that opinion. His lordship speaks of the particular application of those properties, which undoubtedly has been much abused, but this does not affect the properties themselves. All the fine arts have principles in which their several professors are agreed, though they differ greatly in their applications of them, which are often arbitrary and capricious. The theory of colouring and composition in painting is arbitrarily practised by very great masters. The same may be said of versification in poetry; but this variety, so far from confounding the merits of the artists, serves only to illustrate them, by the different degrees of their execution. This stamps the difference between a Milton and a Blackmore. Both of them might be agreed upon the principles of composition, and yet the execution may be very different; and though Milton's manner may be faultless, yet still it is arbitrary. The fine arts have no rule but genius to direct them. This is an observation which Cicero inculcates, throughout the whole of his dialogues *De Oratore*, where we see very different kinds of eloquence delineated. The manner of Antonius, Cæsar, and Crassus are all of them characteristically different; and yet Cicero, though he seems in the main to incline towards that of Crassus, is puzzled to whom he shall adjudge the palm.

In

In the seventh chapter the doctor endeavours to prove his lordship's division of eloquence to be illogical. He thinks that elegance includes purity. This is not allowed by the great critics on eloquence. Elegance is applicable to the manner, as purity is to the materials. An awkward building may be reared with the very best materials, and an elegant one with the worst. The diction of the declamations attributed to Quintilian is generally as pure as that of his Institutions, and yet the former is barbarous and the latter elegant. The doctor likewise animadvertes upon his lordship for supposing sublimity to be a constituent part of eloquence. We think that this definition does not deserve censure. There is a sublime in eloquence as well as in poetry, though of a different kind; and take that sublime away, eloquence ceases to exist. Even the *pathos* in Cicero's Perorations are no other than degrees of the sublime, and they incorporate together so as to be insuperable when worked up by the hand of a great master. The doctor's eighth and ninth chapters are wholly taken up on this head, and in examining the true from the false sublime. We are sorry that the bounds of our undertaking do not suffer us to follow our author through the rest of his criticisms upon his right reverend opponent. The whole of his performance shews vast masterhip of composition and criticism, and he has vindicated the apostolical and evangelical eloquence with great ability; nor would it be doing justice to Dr. Leland not to conclude with his character of St. Paul before Felix.

‘ The speech of the apostle might not have been so pure, so polished, so elegant, as the rhetoric of Tertullus, but it had powers and excellencies, compared with which, purity, politeness, and elegance are less than nothing. It displayed that character which God hath plainly impressed upon the word, whether preached or written by his inspired teachers.—*It is lively and mighty in operation, and sharper than any two-edged sword, and entereth thorough, even unto the dividing asunder of the soul and spirit, and of the joints, and the marrow, and is a discerner of the thoughts and intents of the heart.* Heb. iv. 21.

‘ He who cannot feel this wonderful power in the apostolical writings, is fit for the piddling employment of culling rhetorical flowers, weighing words, and rounding periods. He may call this literature; but while the pious Christian pities his folly, the critic of true taste and sensibility must despise his mean notions of perfect eloquence.’

What we have been forced to reprehend in this performance is a kind of captiousness which we could wish to see banished from all literary disputes; and while we congratulate the public upon so fine a piece of criticism, we cannot help thinking that it took its rise from a cause not adequate to the production.



III. *Additions and Observations, by way of Supplement to the Essay on General History, and on the Manners and Spirit of Nations, from Charles the Great to the present Times. Translated from the French of M. de Voltaire. In Two Volumes. 12mo. Pr. 5s. Nourse.*

THE purchasers of the former editions of M. de Voltaire's Essay on Universal History are highly indebted to that celebrated writer, for publishing, in a separate volume, the additions and observations inserted in the late Geneva edition, wherein he seems to have given the last hand to that masterly performance. This obligation is so much the greater, as the supplement now before us is the result of long study and meditation, upon the most interesting topics of government and religion. It may, indeed, be considered as M. de Voltaire's last will and testament to the public; since he here explains himself on those articles without reserve, and takes every opportunity of ridiculing such prejudices, as he apprehends to be any way subversive of human happiness. His sentiments on some points may be too free, and perhaps erroneous, for in so extensive a work it is almost impossible, as he says himself, there should not be some faults; but with all these faults, the freedom, the spirit, the elegance, and, above all, the candour and humanity of the author, will be ever admired.

This essay on general history was undertaken by M. de Voltaire about the year 1740, in order to reconcile a princess, who was mistress of almost every other science, to that of history. Two things in most of our modern compilations of history discouraged this female philosopher; tiresome narratives and flagrant falsities. She could not get over the aversion raised in her by the first times of our modern monarchies, before and after Charles the Great: every thing appeared to her low and savage.

She set about reading the history of France, Germany, Spain, and Italy, but soon grew disgusted with their darkness and confusion, and the chaotic heaps of useless facts, most of them false, and all indigested; they are stuffed with barbarous actions and barbarous names, with insipid fictions, related by Gregory de Tours, affording no knowledge of manners, government, laws, or opinions. This, indeed, is not very extraordinary at a time, when there were no opinions but from monkish legends, and no laws but those of rapine. Such is the history of Clovis and his successors.

What certain and useful knowledge can be derived from the adventures attributed to Caribert, Chilperic, and Clotarius? The only remains of those wretched times are convents founded

by superstition, on a supposition that their crimes would be expiated by endowing sloth.

Nothing offended her more than the puerile affectation of some writers, to embellish those ages of barbarism, and who pourtray Agiluf and Grifon, as if they were drawing Scipio and Cæsar. She could not endure those continual narratives of battles in Daniel: what she sought was the history of the states general, of the parliaments, of the municipal laws, of chivalry, of all our usages, and especially of society, both as savage and civilized. She expected to read in Daniel the history of the great Henry IV., whereas she only met with that of father Cotton.

It seemed to her unaccountable that an historian of any sense should copy the ignorance of others, and deliver, that the Mamelucs in Egypt were for making St. Lewis their king, though he was a Christian prince, their enemy, an enemy of their religion, their prisoner, and a stranger to their manners and usages. She was told that this fact was in Joinville; but there it is only mentioned as a vulgar report, and she could not know that we have not Joinville's genuine history.

The fable of the old man of the mountain dispatching two devotees from Mount Lebanon to Paris, to assassinate St. Lewis, and, on information of his virtues, sending away two others to put a stop to the pious design of the two former, seemed to her below even the Arabian Nights Entertainments.

Lastly, observing that Daniel, in conjunction with all the other chroniclers, imputed the defeat at Cressy to the strings of our cross-bows being wetted by rain in the time of the battle, without dreaming that the English cross-bows must have been equally wetted; likewise that king Edward III. readily came into a peace, being frightened with the storm, and that thus the rain determined both peace and war; she threw aside the book.

She used to ask, if all that was said of the prophet Mahomet, and of the conqueror Mahomet II. was true; and on being informed that we charged Mahomet II. with having ripped up fourteen of his pages (as if Mahomet II. had pages) to discover which of them had eat one of his melons; it filled her, and very justly, with an utter contempt of our historians.

On reading a summary of the religious observances of the Mussulmen, she was amazed at the austerity of that religion, at its almost intolerable lent, at its circumcision, which sometimes proved mortal, at the strict obligation of praying five times a day, at the indispensable injunction of alms, and forbearance from wine and play. At the same time she was provoked at the silly baseness of the Greeks, who had not been able to stand against the Mahometans, and of our historians their imitators, in accusing Mahomet with having founded a religion absolutely



sensual, for this only reason, that he reduced to four wives the indeterminate number allowed all over Asia, and chiefly in the Judaic law.

What little she had gone over of the history of Spain and Italy seemed to her still more exceptionable. She wanted a history which addressed itself to reason; her desire was to see descriptions of manners, the origins of so many contrary customs, laws, and prejudices; how so many nations have alternately passed from politeness to barbarism; which arts have been lost, which have subsisted, and which have sprung up, amidst the shocks of so many revolutions. These were objects worthy of her attention.

At last the famous Bossuet's treatise on universal history was put into her hand; she was struck with the elegant description which this celebrated writer gives of the Greeks and Romans; and was for knowing whether in this portrait there was as much truth as genius; but was greatly surprized at seeing that the Egyptians, so extolled for their laws, their knowledge, and their pyramids, had scarce ever been otherwise than a slavish, superstitious, and ignorant people, with no other merit than that of laying useless rows of stones one on the other, as their tyrants ordered; that with all their superb palaces, they never knew so much as to make an arch; that they were quite ignorant of stone-cutting; that their whole architecture consisted in laying long flat stones on pilasters without any proportion; that ancient Egypt never had a tolerable statue, but what was executed by a Grecian hand; that neither the Greeks nor the Romans ever thought any Egyptian book worth translating; that the elements of geometry composed at Alexandria were the work of a Grecian, &c. To this philosophical lady the laws of Egypt spoke a want of genius and knowledge in the people; and knowing farther that, after Alexander's time, this nation was constantly subdued by whoever had a mind to subdue it; she admired Bossuet's delicate pencil, but in his picture found no manner of resemblance.

She complained, that a man of such elegance should forget the universe in an universal history, mentioning only three or four nations, which are now swept away from the face of the earth.

What most displeased her in this book, was to see these three or four powerful nations sacrificed to such a petty people as the Jews, who take up three fourths of the work.

In reality, what attention can a weak and cruel nation attract of itself; a nation which never possessed a country comparable to one of our provinces; which was never famous for arts and arms; was almost continually involved in seditions and slavery, till at length the Romans dispersed it; as after-

wards the victorious Mahometans dispersed the Parfis, a people greatly superior to the Jews, and for a long time their sovereign, and likewise much more antient?

Another strange circumstance to her was, that the Mahometans, who have changed the face of Asia, Africa, and the finest part of Europe, should be forgotten in the history of the world. India, so necessary to our luxury, and where so many powerful nations of Europe have settlements, should not have been passed over in silence.

Lastly, this lady could not bear the circumstantial details relating only to the obscure inhabitants of Palestine, without saying a single word of the empire of China, the most antient empire in the whole world, and unquestionably the best polished, having been the most lasting. She was desirous of a supplement to that work, and this study was accordingly undertaken.

The design was not to collect an irregular mass of facts, all which obliterate each other, but to arrange the principal, and the best vouched, for the reader's guidance, enabling him to judge for himself, of the extinction, revival, and progress of the human mind, and lead him to a knowledge of nations by their usages.

In this method of writing history, M. de Voltaire has the honour of being the first that shewed the way, in which he has been followed by the abbé Velly and his learned continuator, in their history of France; and we hope the example will be imitated by the writers of other nations. Our author's researches into manners and customs have been of general benefit to mankind, as they evidently tend to humanize the mind, by dispelling those prejudices which are merely the effect of education. This seems to be the chief intent of the additions now before us, where the author has constantly endeavoured to inculcate the principles of humanity and universal benevolence. At the same time many of his researches are learned and entertaining, such as those concerning the origin of nobility, tournaments, duels, gypsies, Jews, &c. Of these we have singled out a few, as a specimen of the utility of these additions, and we give them from the translation, which may be said to imitate the happy ease and conciseness of the original.

#### OF NOBILITY.

\* The word *noble* was not at first a title, including any particular rights hereditary: *nobilitas*, among the Romans, denoted any thing remarkable or notable, and not a class of the citizens. The senate was instituted for the administration of justice;



the knights to fight on horseback, when their wealth intitled them to a horse; and the plebeians were often knights, and sometimes senators.

‘ Among the Gauls the principal officers of the towns, and the Druids, ruled, and the people obeyed. All countries have had their nominal distinctions of conditions. They that say all men are equal, say very true, if their meaning be, that all men have an equal right to liberty, to property, and to the protection of the laws; but it would be a great mistake, did they imagine that men are to be equal in employments, since they are manifestly not so in their abilities. In this necessary inequality between conditions, never was there among the antients, nor in nine parts of the habitable earth, any-thing like the institution of nobility in the tenth part, which is our Europe.

‘ Its laws, its usages have varied, like every thing else. The most antient hereditary nobility was that of the Venetian patricians, who were members of the council, before there was any such thing as a doge, even in the fifth and sixth centuries; and if, as is said, any descendants of theirs be still in being, they are, indisputably, the first nobles in Europe. It was the same in the old republics of Italy. This nobility was annexed to the dignity and employment, and not to lands.

‘ Every where else nobility became the portion of the proprietors of lands. The nobility of the Herren in Germany, of the Ricos hombres of Spain, of the barons in France and England, was hereditary, purely because their lands, feudal or not feudal, remained in their families. The titles of duke, count, viscount, and marquis, were at first dignities and offices for life, and afterwards made hereditary, but some sooner than others.

‘ In the declension of the race of Charles the Great, almost all the states of Europe, republics excepted, were governed as Germany is now; and we have already seen that every possessor of a fief became, as much as he could, a sovereign on his own estate.

‘ It is clear that sovereigns owed nothing to any-one, except what the lesser had bound themselves to pay to the great. Thus a castellan paid a pair of spurs to a viscount, who paid a falcon to a count, who paid some other token of vassalage to a duke, all acknowledging the king of their country for their paramount; but none of them were taxable. They owed personal service, as in fighting for the state, and for the representative of the state; they fought for their lands, and for themselves; and hence it is, that to this day, new nobles, and persons ennobled, who have no land estate, are not subject to the farmer's land-tax called *la Taille*.

‘ The owners of castles and lands, of whom in every country except commonwealths, the body of the nobility consisted, ever

enslaved the people on their lands, as much as they could; but the great towns never failed making head against them. The magistrates of those places could not be brought to be the bondsmen of a count, baron or bishop, and still less of an abbot, pretending to the same prerogatives as a baron or count. The cities on the Rhine and the Rhone, and others still more antient, as Autun, Arles, and Marseilles especially, flourished before nobles or prelates were heard of. The magistracy existed ages before fiefs; but the lords of castles and the barons got the better of the people almost every-where; so that if the magistrates were not the lord's bondsmen, they were his liegemen, as appears from a multitude of old charters, where mayors and aldermen call themselves burgessees of a count, or of a bishop, or the king's liegemen. These liegemen could not change their habitation, or seek a new settlement, without their lord's permission, and the payment of considerable duties; a kind of servitude still subsisting in Germany.

‘ As fiefs were distinguished into free-gifts, which owed no duty to the lord paramount, and into great and small homageable fiefs; so were there liegemen, i. e. burgessees who had purchased an exemption from all homage or payments to their lord; great burgessees who held the municipal employments; and petty burgessees, who, in many articles, were slaves.

‘ This constitution, as it had been formed insensibly, in like manner underwent many gradual changes in several countries, and in others it was totally abolished.

‘ The kings of France, for instance, began with ennobling liegemen, giving them titles, without estates. The patent of nobility granted in 1095, by Philip I. to Eudes de Mairie, a burgesse of Paris, is said to have been found in the record office; and unquestionably St. Lewis had conferred the like honour on his barber La Brosse, as he made him his chamberlain; so that Philip III. who ennobled Raoul, his house steward, is not, as some have advanced, the first king who took on him to change men's condition. Philip the Handsome, in like manner, invested one Betrout and some other burgessees with the title of noble and esquire, *miles*, and was herein imitated by every succeeding king. In 1339 Philip de Valois ennobled Simon de Luci, president of the parliament, and likewise Nicole Taupin, his wife.

‘ King John, in 1350, conferred nobility on his chancellor William de Dormans, as then no ecclesiastical, literary, or judicial posts gave rank among the nobility; however, the men of letters might stile themselves knight of law, and batchelor of law. Thus John Pastourel, king's council, was, together with his wife Sedille, ennobled by Charles V. in 1354.

‘ The



“ The kings of England also created counts and barons, without county or barony. The emperors exercised the like privilege in Italy; and even the proprietors of great fiefs set up to be fountains of honour: thus a count of Foix was seen to arrogate to himself the prerogative of ennobling and amending the casualty of birth, by granting a patent to Maitre Bertrand, his chancellor; and Bertrand's heirs stiled themselves noble; but if the king and noblesse acknowledged such nobility, it was entirely a matter of courtesy. The like liberty came to be taken by the owners of lordships, as those of Orange, Saluces, and many others.

“ The military corps of the Franc Archers, or free bowmen, and of the Taupins under Charles VII. being exempted from paying the taille, made free with the title of noble and esquire, without any kind of permission; time, which settles or overthrows customs and privileges, has confirmed it; and several eminent families in France are descended from these Taupins, who made themselves noble, and who, indeed, well deserved to be such, for the great services they performed to their country.

“ The emperors created not only nobles without lands, but counts palatines; a title given to university professors. The author of this custom was Charles IV. and Bartoli was the first whom he dignified with this title of count, which honour would no more have gained his children a seat in the chapters of cathedrals, than the nobility of the Taupins.

“ The popes, as pretending to be above emperors, thought their pre-eminence required that they should also create palatines and marquises; accordingly the legates, who are prefects over the provinces belonging to the holy see, were every-where liberal of those empty titles; and hence it is that Italy has more marquises than lords of fiefs.

“ In France, when Philip the Handsome had created the court of Parliament, the feudal lords, as members of that court, were under a necessity of consulting men of letters, taken, if not from the servile class, from the free, great, or petty, liegemen. These literati aping the nobility, soon called themselves knights and batchelors; but the appellation of knight, given them by their clients, did not pass current at court, and the attorney-general Pastourel, and even Dormans the chancellor, were obliged to take out patents of nobility. The university students, after an examination, stiled themselves batchelors, and after a second examination, licentiates, not daring to assume to themselves the title of knights.

“ It seems a great contradiction, that the men of the law, who tried the nobility, should be excluded from the rights of nobility.

ty ; yet this contradiction prevailed every where : but in France, during their lives they enjoyed the same exemptions as the nobles. Their rights, indeed, did not intitle them to a seat in the assembly of the states general as lords of fiefs, to carry a hawk on their fist, or to serve personally in war, but only not to pay the taille, and to stile themselves Messire.

\* The want of laws, thoroughly clear and well understood, and the variation of customs and laws, have ever been the characteristic of France. The condition of the gownmen long continued uncertain. These courts of justice, by the French called parliaments, often tried suits relating to claims to nobility, which had been set up by the children of lawyers. The parliament of Paris, in 1540, decreed, that the children of John le Maitre, a king's council, should share their inheritance as nobles ; and in 1578, it gave a like sentence in favour of a common counsellor, named Menager. But the learned in the law were of different opinions concerning the privileges which custom was insensibly annexing to the gown. Louet, a counsellor of the parliament, affirmed, that the children of judicial officers should share as commoners, and that only the grandsons were intitled to the right of eldership, as observed among the nobility.

\* The opinions of the lawyers were no rule for the court, Henry III. in 1582, declaring, by edict, *That no person, unless of noble descent, should henceforth assume the title of noble, and the appellation of esquire.*

\* Henry IV. was less rigid and more equitable, when in the edict for regulating the taxes, issued in 1600, he declared, tho' in terms something vague, That they who served the public in honourable posts, may give a beginning of nobility to their descendants.

\* This dispute which had lasted ages, seemed to be closed in July 1644, under Lewis XIV. yet it proved otherwise. Here we break in on time, that we may throw the necessary light on this article. *You will see in the Age of Lewis XIV. what a civil war was raised in Paris in the first years of his reign. During this war, it was, that the parliament of Paris, the chamber of accounts, the court of aids, and all the other provincial courts, obtained in 1644, That the privileges of hereditary nobility, of gentlemen, and of barons of the kingdom, should descend to the children of counsellors, and presidents, who had served twenty years, or who died in their posts.* Thus their rank appeared to be determined by this edict.

\* Could it be thought that after this Lewis XIV. in 1669, being himself present in parliament, should revoke those privileges, and continue these officers of judicature only in their antient rights,  
repealing



repealing all the privileges of nobility, granted to them and their descendants in 1644, and since till the year 1669?

‘ Lewis XIV. almighty as he was, has not been able to deprive so many persons of a right, which had been given to them in his name. It is no easy matter for one man to oblige such a number of people to part with what they have accounted their property. The edict of 1644 has prevailed; the courts of judicature have enjoyed the principles of nobility, and the nation has never thought of disallowing them in their judges.

‘ Whilst the magistrates of the superior courts had been disputing about their station, ever since the year 1300, the burghesses of towns, together with their principal officers, were under the like uncertainty. Charles V. surnamed the Wise, to ingratiate himself with the Parisians, granted them several honorary privileges, as to use coats of arms, and to hold fiefs, without paying the fine of franc-fiefs. But this privilege Henry III. limited to the mayor and four aldermen. The mayors and aldermen of several cities had the same privileges, some by antient custom, others by patent.

‘ The most antient grant of nobility in France, to a quill employment, was to the king’s secretaries. They were originally what the secretaries of state are now, and were called *Clercs du Secret*; and as they wrote under the king, and drew up his orders, some honourable distinction was proper. This right to nobility, after twenty years service, served as a precedent, and model for the judicial officers.

‘ Herein is principally seen the extreme variation of the French customs. The secretaries of state who, at first, only signed instruments, and could give them no authenticity, only as privy clerks and notaries to the king, are now grown to be ministers, and the almighty organs of the almighty prerogative. They have farther acquired the title of monseigneur, formerly given only to princes and knights; and the king’s secretaries have been degraded to the chancery, where their sole business is to sign patents. Their useless number has been increased to three hundred, merely to get money; and by this paltry expedient, French nobility is perpetuated in near six thousand families, the heads of which successively purchased those employments.

‘ Patents of nobility have been granted to a prodigious number of other professions, bankers, surgeons, merchants, officers of a prince’s household, and clerks; and, after some generations, they stile themselves most high and mighty lords. These titles have very much lessened the antient nobility, without doing any great honour to the more recent.

‘ In course of time the personal service of knights and esquires totally ceasing, and the states general being no longer held, the privileges of the whole nobility, antient and modern, are reduced to paying the capitation in lieu of the *taille*. They whose father was not an alderman, counsellor, nor had been ennobled, were denoted by names now become reproachful, as *villain* and *roturier*.

‘ *Villain* comes from *ville*, a town, as formerly the only nobles were the owners of castles; and *roturier* from *rupture de terre*, breaking ground, or tillage, otherwise called *roture*. Thus it was often the case, that a lieutenant general, or a gallant officer, who had received many an honourable wound in the service, was subject to the *taille*, whilst the son of a clerk was on a footing, with respect to immunities, with the principal officers of state. It was not till 1752, that this derogatory error was mended, through the representations of M. d’Argenson.

‘ This ridiculous multiplicity of nobles, without either offices, or real nobility; this degrading distinction between the ennobled idler, who contributes nothing to the state, and the useful *roturier*, who pays the *taille*; those offices which are set to sale, and have the empty title of esquire annexed to them: nothing of all this is seen elsewhere; it is a wretched blunder in government to debase the greater part of a nation. In England forty livres a year in land makes a man *homo ingenuus*, a free Englishman, with a vote in chusing a representative in parliament. All who are not merely craftsmen, or artificers, are accounted gentlemen; and, strictly speaking, the only real nobles are they who sit in the house of lords, representing the antient barons and peers of the state.

‘ In many countries, privileges of blood give no manner of superiority or advantage; a man is considered only in the quality of a citizen; nay, at Basil, no gentleman is capable of holding any post, unless he renounces all his privileges as a gentleman. Yet in all free states, the magistrates stile themselves noble; and, certainly, to have been, from father to son, at the head of a republic, is a very glorious nobility. But through custom and prejudice, five hundred years of such nobleness would, in France, be no exemption from the *taille*, nor gain admittance into the poorest chapter in Germany.

‘ These usages are the very picture of vanity and fickleness; and this is the least tragical part of the history of mankind.’

( *To be continued.* )



IV. *Two Letters from a late Dissenting Teacher; with an Answer to the former, and Animadversions upon the latter: Proving from the best Authorities, that the Doctrine, Discipline, and Government, of the Church of England, are truly primitive and apostolical. By Thomas Forster, Rector of Halesworth with Chediston in Suffolk, and Chaplain to the Right Honourable and Reverend the Earl of Home. 8vo. Pr. 2s. 6d. Bathurst.*

**A**S the author of the answer to the former of these letters, and the animadversions upon the latter, has thoroughly acquitted himself of the Reviewer's office in his observations upon the assertions of the presbyter, we shall, as hypercritics, proceed to examine the positions of the answerer himself, presenting to the reader at one view, the reasonings both of him and his adversary.

The dissenting teacher had exerted his utmost efforts to explode the opinion of those who maintain that the church is supported by a regular succession from the apostles to the bishops of the present age, and laid it down as a maxim, that the words bishop and presbyter signify one and the same thing; Mr. Forster agrees with him herein, and acknowledges that *ἐπισκοπος* and *πρεσβυτερος* signify the same office, namely, that of a presbyter; he, however, proceeds to shew that Mr. Crompton has no reason to triumph upon this concession, and that those of the church are able to support their cause out of scripture, without having recourse to the meaning of the word *ἐπισκοπος*.

In order to make this appear, Mr. Forster proves that there were two names, or titles, given to the great officers of the church who answer to our present bishops, namely, that of *αγγελος* and *αποστολος*. The truth of this cannot be denied, since we find in the Revelation of St. John, that our blessed Lord calls the seven stars which he had in his right hand the angels of the seven churches. Now it is evident from the whole passage that the angels of the seven churches were the bishops of those churches; the office, power, and commission, being plainly such as we now call episcopal, and the same which is now exercised by our present bishops; for, in the second chapter and second verse, our Lord says to the angel of the church of Ephesus; *Thou hast tried them which say they are apostles, and are not; and hast found them liars.* For it was a part of the episcopal office in those times, to see that no false teachers crept in unawares, as St. Jude tells us there did, even in his days. That they held this episcopal office not for a limited time, as it were chairmen, or superintendants, of the presbytery, but for their whole life, is evident from what is said to the angel of the church of Smyrna; *Be thou faithful unto death, and I will give thee a crown of life:*

*life*: which must doubtless be meant of being faithful in his office, since he is here apparently spoken to, not as a private man, but as an angel or bishop of the church, so that if his office had not been for life, this precept had been vain. To the angel of the church of Pergamos St. John is ordered to write, that Christ had a few things against him, because, says he, *Thou hast there them that hold the doctrine of Balaam*. And to the angel of the church of Thyatira, *I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants*. Episcopal power is here plainly given to the angels of these two churches; for the one is reprov'd for permitting a false prophetess to seduce the people to commit iniquity; and the other for having in his church them that held the doctrine of Balaam and the Nicolaitans. But these angels would scarcely have been so reprov'd, had they not had the power and authority of primitive bishops, to excommunicate and cast such persons out of the church, or inflict such ecclesiastical censures on them, as might restrain them from their folly; for if these angels had not been possessed of such a power they would have been unjustly condemned. From what has been said, it is evident that these angels were persons set over those several churches, and endowed with spiritual authority and jurisdiction. That the office in which these several angels were placed in their respective churches, was an office designed to continue always in the church, and not intended to expire with the first ages of Christianity, Mr. Forster proves from the attention which all are so frequently commanded to give to what the spirit says unto the churches. For if the spirit spoke unto an order of men which was not intended to continue beyond that age, it would be impertinent so often to call upon all persons to hear and attend, especially in a book designed for the use of the church in all ages, to the end of the world. Certainly the words, *he that hath an ear to hear let him hear, what the Spirit saith unto the churches*, which are seven times repeated, are designed to let all persons know, that they are concerned in what the spirit spoke to the angels, and with them to the churches over which they presided; and that from the reproofs given to these angels, all bishops may be taught carefully to watch over their flocks, and as much as lies in them, to extirpate all heresies and false doctrines, and that all the people might know how they should be subject to their bishops, and not countenance those who make schisms, or otherwise provoke their just censure.

Our author proceeds next to consider the other name given to these high officers which was that of *αποστολος*, and in treating this subject, he proves that the ministers commissioned by our

Lord

Lord himself, were not all upon the same footing, there being this remarkable difference between the twelve apostles and the seventy who were sent after them, that our Lord ordained the twelve, that they should be always with him; whereas the seventy were only to preach, and after they returned to our Lord, and gave him an account of their success in the execution of their office, they are never once mentioned again.

Mr. Forster then proceeds to shew that James, our Lord's kinsman, was a fixed pastor, and bishop of Jerusalem, where he constantly resided, and never once left it during his whole life. No sooner was St. James martyred, but the apostles appointed another to succeed in his room, St. Simeon, the next of kin to our Lord, and cousin-german to the late St. James, and this was about the year 62, whilst the apostles St. Peter, St. Paul, St. John, and perhaps many more, were living: so that here are two persons succeeding one another in the episcopal chair of the mother-church of all the whole world. Mr. Forster, having by himself proceeded thus far, continues to prove that these were bishops such as the bishops of the church of England are at this day, by arguments taken from the learned archbishop Potter. These contain the strongest proofs any-where to be met with of the divine right of episcopacy; we shall therefore refer the reader, who desires full information upon this head, to that excellent prelate's treatise upon government.

In page 172, Mr. Forster, in contradiction of what Mr. Crompton had advanced, asserts that there is no proof in Dr. Stillingfleet of the apostolical succession's being broken, and adds that whilst he, contrary to his conscience, endeavours to puzzle the cause, he is, against his will, forced to acknowledge a succession of persons, though he denies a succession of episcopal power in those persons; he moreover adds, that as Dr. Stillingfleet has given up the Irenicum in every book which he has written since, it is hardly worthy of notice. Having thus proved the divine right of episcopacy by arguments, our author farther confirms it by the authority of archbishop Cranmer, and all our first reformers, as well as by that of the antient fathers of the first and second centuries; and in the several arguments he has adduced to elucidate this intricate question, he discovers an erudition equal to his zeal.

We cannot, however, but be of opinion, that his reasoning will not always bear strict examination, and that he has not shewn, in a satisfactory manner, how it came to pass, and at what time, that the word *αποστολος* was dropped, and the word *επισκοπος* substituted in its place, to denote that office which we now call bishop.



V. *The Peerage of Scotland, containing an Historical and Genealogical Account of the Nobility of that Kingdom, from their Origin to the present Generation : Collected from the public Records, and antient Chartularies of this Nation, the Charters and other Writings of the Nobility, and the Works of our best Historians. Illustrated with Copper-plates. By Robert Douglas, Esq. Folio. Price 1l. 16s. bound. Baldwin.*

**A**N undertaking of this kind, which has very little connection with the general interests of learning, is not very inviting for a Critical Reviewer, who, excepting in very particular cases, can be no judge of its matter ; so that its manner only properly comes under his province. This work contains accounts of all the noble families of Scotland, the extinct and the forfeited, as well as those now existing. It is executed in the same manner with Crawford's peerage of the same country ; but the antient part is augmented and improved with many authentic additional materials ; and the modern is carried down to the present year. The latter part is subject to some exception, by the dates of the marriages and births of the noble persons in it being omitted. The author has sometimes deviated from the common tract observed by Crawford, Collins, Dugdale, and former peerage-writers, by venturing upon giving some characters. That of the late Archibald duke of Argyle, the least ostentatious man in the world with regard to any-thing relating to his own person, is curious and just in every particular, if perhaps we except his saying that his grace had the most valuable private library in Great Britain ; for this can be true only in one sense, that at the time of his death his library was the most valuable, and indeed the most useful, of any in Great Britain, collected by one man *then* living.

‘ Archibald, third duke of Argyle, who was born at Hamhouse, in England, in June, 1682, and was educated at the university of Glasgow. He afterwards applied himself to the study of the law at Utrecht ; but upon his father's being created a duke, he laid aside the scheme of appearing at the bar, and betook himself to a military life, served under the great duke of Marlborough, was colonel of the thirty-sixth regiment of foot, and governor of Dumbarton castle : but his genius pointing more strongly to the statesman than the soldier, he did not continue long in the army, but applied himself chiefly to that study, which made the after part of his life so shining and conspicuous.

‘ In 1705, he was made treasurer of Scotland, and took his seat in the parliament, where he made so great a figure, that, in 1706, he was nominated one of the commissioners for the treaty of union, and got a patent, creating him earl and viscount Islay, lord Oronsay, Dunoon and Arrois, &c.

‘ In

‘ In 1708, he was made an extraordinary lord of session, was elected one of the sixteen peers for the first British parliament, and was chosen member to every future session, excepting that called to meet in November, 1713.

‘ In 1710, he was made justice-general of Scotland, and in 1711, he was called to the privy council.

‘ In 1714, upon the accession of king George I. he was nominated lord-register; and though he had long before given up all command in the army, yet upon the breaking out of the rebellion 1715, he again betook himself to arms, in defence of the house of Hanover, and, by his prudent conduct in the west Highlands, prevented general Gordon, at the head of 3000 men, from penetrating into the country, and raising levies. He afterwards joined his brother at Stirling, and was wounded at the battle of Dunblane.

‘ In 1725, he got the privy-seal, and was trusted with the direction of Scotch affairs.

‘ In 1734, upon his resigning the privy-seal, he was made keeper of the great seal, which he enjoyed till his death.

‘ Upon the decease of his brother he became duke of Argyle, hereditary justice-general, lieutenant, sheriff, and commissary of Argyleshire, and the western isles, hereditary great master of the household, hereditary keeper of Dunstaffnage, Carrick, and several other castles.

‘ He was a man of great natural and acquired endowments, quick, penetrating, and thoroughly versant in the knowledge of mankind; of an accurate and distinct elocution, and a ready judgment. His thorough knowledge of the laws of his country, qualified him to shine in the great council of the nation, and in the cabinet of his sovereign. His great sagacity and uncommon abilities, pointed him out as a proper person for the chief management of all Scotch affairs; and the propriety of the choice will appear from his attention to promote trade and manufactures, to encourage learning and learned men, and forward every improvement for the good of his country.

‘ During his administration, the manufacture of linnen cloth was raised to an uncommon pitch, both in quality and quantity. The universities received distinguishing marks of his favour, by establishing new professions, and in every shape promoting their good: particularly he encouraged the profession of physic in the university of Edinburgh, which is now a school for that science, famous all over Europe.

‘ He procured from his late majesty, king George II. for the infirmary of Edinburgh, the invalid money, to the extent of about 8000 l. a sum that enabled the managers of that hospital to enlarge their plan considerably, the utility of which is daily felt by the numbers of poor patients, both civil and military, who find relief from this charity.

‘ After

' After 1745, in order to destroy the seeds of future rebellions, he advised his majesty to employ the highlanders in the army; a proposal worthy of the patriot who contrived it, magnanimous in the king who approved it, and most honourable to themselves who executed it; for it must be owned that, to this wise counsel, 'tis in some measure owing, that Cape Breton, Canada, &c. &c. are now under the government of this kingdom, as the courage and intrepidity of these brave and heroic men, wherever they were called, doubtless contributed greatly to the conquests.

' Such was Archibald in a public sphere; nor was he less distinguished in private life. His eminent learning, and strong natural talents, contributed to make him pass his hours of recess from business agreeably to himself, and for the instruction and good of others. He was qualified for every subject of conversation, with the greatest philosopher, or the meanest and most ingenious mechanic. For the amusement of the closet, he collected the most valuable private library in Great Britain, where he unbent his mind from the cares of ministerial affairs, and added to the immense stock of knowledge he had already acquired.

' The noble and magnificent palace which he has built at Inverara, will stand a lasting monument of the regard he had for his family, who, before, had no house suitable to their dignity.

' This great man enjoyed all the faculties of his mind sound and entire till his death, which happened very suddenly, on the 15th day of April, 1761, in the 79th year of his age; and was, according to his own orders, buried at Kilmun, in the parish of Dunoon in Argyleshire, the burying-place of the family.'

As a contrast to this character, we shall, to shew the author's impartiality, give that of James, eldest son of John marquis of Drummond.

' He was sent abroad in his infancy, to be educated at the Scotch college of Doway; and, after having gone through the course of studies usually taught in such seminaries, and obtained a competent share of academical learning, for his further improvement he went to Paris, where he acquired those exercises and accomplishments that are necessary for a young nobleman. He was a good mathematician, and drew with the accuracy and taste of a master. About the time of his majority, he returned to Scotland, and applied himself entirely to the management of his private affairs, to the encouragement of the liberal as well as the useful arts, to the improvement of husbandry and the manufactures, not only upon his own estate, but through the whole kingdom, wherever his influence extended, and thereby became



became a most excellent member of civil life. As he had early imbibed all the principles of his family, and devoted himself to the service of the house of Stewart, so soon as Charles, the young pretender, arrived, he was amongst the first of those who joined his standard, with all the force he could raise. He was his first lieutenant-general at the battle of Preston, commanded at the siege of Carlisle and Stirling, and during the whole time of the rebellion, on every occasion acted with the greatest courage and conduct, having no other point in view, but, as far as in him lay, to promote the good of the cause in which he was embarked. In spite of a very delicate constitution, he underwent the greatest of fatigues, and was the first on every occasion of duty, where his head or his hands could be of use, bold as a lion in the field of battle, but ever merciful in the hour of victory. With an heart open to all the delicate feelings of humanity, these mild and gentle affections that peculiarly distinguished the brave, filled his breast with universal benevolence, made him attentive to relieve the miseries and calamities of the distressed, wherever he found them, and put him always in remembrance, that no distinction of party can blot out the character of man.

Though, as has been already observed, little of a work of this kind falls under the cognizance of a Critical Reviewer, yet we cannot help observing that the author has not been explicit enough upon the case of the duke of Queensbury not sitting in parliament as a British peer, his father having sat there several years unquestioned, though created duke of Dover after the union; nor does he mention that the present duke's right was set aside only because, when very young, he had been created earl of Solway, without having it in his power to divest himself of that title when he came of age.

We shall close this article by a very remarkable case, that of the Rutherford family; the first lord of which had a right by patent to nominate any person he pleased to succeed him in his titles, though no way related to him in blood.

The words of the patent, as given by this author, are as follow:

*'Creasse, &c. ipsum Andream Ruthersfoord, ejusque hæredes masculos, ex corpore suo legitime procreatos seu procreandos; quibus deficientibus, quamcunque aliam personam seu personas, quas sibi, quoad vixerit, quin etiam in articulo mortis, ad eam succedendum, ac fore ejus hæredes talliæ et provisionis in eadem dignitates, nominare et designare placuerit, secundum nominationem et designationem manu ejus subscribendam; subsque provisionibus, restrictionibus, et conditionibus, a dicto Andrea, pro ejus arbitrio, in dicta designatione exprimendis: ac dedisse, &c. et ejus antedicti dictum titulum, honorem dignitatem, et gradum domini parliamenti, ut ita tempore futuro vocitentur et denominentur.*

*tur, cum potestate sibi suisque antedict. denominandi et designandi semetipfos dominos Rutherford, &c. &c.*

Upon the whole, considering the nature and difficulty of this undertaking, it is, in our opinion, far preferable to any other history of the Scotch peerage, which, in many respects, is nearly connected with that of England.

VI. *The Tales of the Genii: or, The delightful Lessons of Horam, the Son of Asmar. Faithfully translated from the Persian Manuscript; and compared with the French and Spanish Editions published at Paris and Madrid. By Sir Charles Morell, formerly Ambassador from the British Settlements in India to the Great Mogul. 8vo. Pr. 6s. Wilkie.*

WE shall give ourselves very little trouble to enquire whether such a person as Sir Charles Morell, from whose papers the editor of these delightful tales says he transcribed them, ever existed. They are introduced with the life of Horam, the supposed original author, which contains many just animadversions upon the practice and the irreligion of the Christians, and the little conformity of their practice to the doctrines of their faith. Horam, who was of a respectable Eastern family, was, in his youth, taken prisoner by a Turkish bashaw, and sent to Aleppo, where he was bought by one Mr. Wimbleton, an English merchant, whom he served so faithfully, that upon his death, he left him heir to a fourth part of all his estate, which was very considerable, together with his freedom, on condition that Horam, who now perfectly well understood the English language, should carry the other three fourths to England, and deliver them to his brother there, who, however, but little deserved them. Horam's conscience was so delicate, that he reserved only one tenth of the effects to himself, and carried the rest to his deceased master's brother in England, who, far from thanking him for taking only a tenth instead of a quarter, employed bailiffs to arrest him. Poor Horam, however, having had the precaution to put his master's will in his pocket, was rescued in the very nick of time by a friend, who carried him to the Royal Exchange, where he proclaimed, amongst all the merchants, Wimbleton's ingratitude, and read the will, by which Horam's unexampled generosity was demonstrably proved. This, instead of procuring Horam any applause, rendered his honesty suspected by a few, and his intellects by the rest, who unanimously pronounced that no man in his senses would be contented with a tenth who might have a fourth; and the mildest construction put upon Horam's conduct, when he began



began to defend himself on the principles of honesty and conscience, was, that the poor man had a comical way of talking and thinking, and that they might venture to pronounce he would never rise in the world.

Every reader of experience must acknowledge the justness of this satire, and many may feel it, some through real consciousness, and others from virtuous indignation. Horam, after this, made himself master of all the European sciences, philosophy, astronomy, physic, and history, and took his passage to Bengal, being resolved to solicit preferment at the mogul's court, where he made so great a figure before the famous Aureng-zebe, that he took him to be a Jesuit in disguise, and sent ten learned Mahometan doctors to examine him. Horam soon convinced them he was no Jesuit, but a true zealous Mussulman, and his learning, lectures, and religion raised his character so high, not only at court, but all over India, that Aureng-zebe made him tutor to his son Osmir, who was the heir of his empire. Osmir proved a buck and a blood, or, as Horam terms it, a monster and a man; and his father observing his vicious habits, committed him to prison, where he accused his tutor Horam of advising him to seize the throne of India; upon which our philosopher, to the great joy of all the sultans and nabobs about court, was thrown into jail, and loaded with chains. He was, however, delivered by the equity and compassion of Aureng-zebe, who gave him a ring from his finger, and settled 1000 sequins a year for him to live on, but advised him to retire far from court, which he did, and settled in the Black Town of Fort St. George, where Sir Charles Morell got acquainted with him. Thus much by way of preface and introduction.

As to the tales themselves, we should, upon reading them, pronounce their original to be really Oriental, were it not that even the best of the eastern performances in the marvellous strain, with which this abounds, seem calculated rather to amuse and entertain than to instruct and reform. At least, such is the censure due to the Arabian Entertainments, and the Persian Tales, which have been so favourably received in all the European languages. The work before us is replete with all the fire of eastern imagination; but it has one property seldom to be met with, that the higher the author carries his extravagance the more naturally the tale resolves itself into a moral tendency. After the reader is dissolved in all the enchantments of luxury that art and nature can produce, after he is stunned with all the horror that hell can form, or imagination raise, and plunged into every misery that devils can prepare, he finds himself landed on the coast of instruction, reformation, piety, and virtue; and he is pleased in reflecting that all those wonderful



phenomena have, in their proper spheres, contributed to his safe arrival.

Omitting the occasion of the tales, which are supposed to be pronounced by the genii, for the instruction of two young Indians, we enter upon the history of the merchant Abudah, or the talisman of Oromanes. This story is finely imagined, and justly applied. The merchant Abudah enjoys every blessing of fortune and family; but all his pleasures were embittered by being haunted with the form of a diminutive old hag, who every night hopt forward upon crutches, and addressed him as follows:

‘ O Abudah, to whom Mahomet hath given such a profusion of blessings, why delayest thou to search out the talisman of Oromanes! the which, whoever possesseth, shall know neither uneasiness nor discontent; neither may he be assaulted by the tricks of fortune, or the power of man. Till you are possessed of that valuable treasure, O! Abudah, my presence shall nightly remind you of your idleness, and my chest remain for ever in the chambers of your repose.’

This eternal plague occasions the merchant to go in quest of the talisman, which, it seems, was inclosed in a chest of adamant which he never could open. But we are obliged, for want of room, to omit the various wonderful adventures he met with, during the search, and which do not admit of being abridged. At length he met with a good genii, and, says our author,

‘ In a short time, the merchant Abudah found himself in an awful mosque, reclining on the chest of adamant; on one side stood the box which used to haunt his chamber with the diminutive hag; and on the other, a large cistern of water.

‘ In a moment, with mildness in his aspect, stood the genius Barhaddan before him.

“ At length, said he, Abudah, receive the true keys of the adamantine chest.”

‘ At these words, the merchant Abudah approached the genius, and having prostrated himself before him, received the long expected keys.

“ Begin, said Barhaddan, O Abudah, and search for thy treasure.”

‘ Abudah obeyed, and in a moment the locks of the chest flew open.

‘ Abudah, with a consciousness and dread, lifted up the lid of the chest, when instantly flew out a thousand feathers, so that they covered the whole pavement of the mosque.

“ Now, continued Barhaddan, put in thine hand, and draw forth the contents of the chest.”

‘ Abudah

‘ Abudah obeyed, and first he took out a beautiful but bleeding hand, with a curious bracelet of diamonds.

“ That hand, said Barhaddan, was severed from the body of a fair sultana, by a slave who could not unlock the bracelet. Dost thou think, Abudah, the wearer was the happier for that ornament ?”

‘ As Abudah was going to draw again, out stepped a poor wretch, loaden with his bags of gold, trembling and looking behind.

‘ Next, on a sudden, a gay youth with a poignard, stabbed the miser to the heart ; upon which, several women in loose attire, came and shared with him the spoil, and began dancing and singing.

‘ These were followed by a crowd, among whom was a crown-ed head, who ordered his soldiers to fall on them, and destroy them ; then came a superior force, and put a bow-string around the neck of him that was crowned ; and another stripped the crown from his head.

‘ After these came several madmen, some with wings on their shoulders, some with wheels, which they strove always to keep in motion ; some looking unto the skies, some drawing circles in the air with straws, some gabbering ridiculous notions, that the same quantity was both more and less than itself.

‘ When these were passed, “ Barhaddan asked Abudah, dost thou understand these things ?”

“ I understand by them, answered the merchant, (and also by my travels) that neither riches, nor gaiety, nor honour, nor power, nor science, nor learning, nor obscurity, is free from the common accidents of life, and that therefore these can never lead us to the perfect talisman of Oromanes.”

“ What didst thou understand by the feathers, said Barhaddan ?”

“ I knew not their meaning, answered Abudah.”

“ They, continued the genius Barhaddan, were the thousand light, airy, inconsistent hopes and wishes, which lie on the top of every man’s heart, which have some kind of tendency to the talisman, and so they are the first on the top of the chest.

“ And now, O merchant Abudah, said Barhaddan, art thou convinced that the talisman of Oromanes could not be treasured among such refuse as these ; shut down, therefore, the chest, and attend with silence to the scene which will follow.”

‘ Abudah obeyed, standing like a mute with his hands before him.

“ Now thou wicked hag, said Barhaddan, thou evil genius, who lovest to torment and mislead mankind, come forth.”

‘ At these words, the little box fell to pieces, and the hag came trembling out on her crutches before Barhaddan.

“ I know, said the pure genius, thy implacable nature, and that thou delightest only in mischief and evil ; but that you may have some awe for those who regard mankind, stand here, and see me purge the man, whom thou hast enslaved with worldly thoughts and desires.”

‘ Barhaddan then commanded Abudah to wash himself in the cistern ; which having performed, he ordered him a second time to open the chest of adamant.

‘ Abudah obeying, took from thence a little book, which Barhadden bid him read, and he read these words aloud :

“ *Know, O man, that human nature, which is imperfect, cannot attain to perfection ; that true happiness, which is the real talisman of Oromanes, being immortal, can be enjoyed by immortals alone. That man, being a creature, is subject to the commands of his Creator ; and therefore a knowledge of his will, and a faithful obedience to it, should be the first and last pursuit of mortality ; till it please the eternal Power to remove him from trial to perfection, from earthly misery, to the eternal happiness of a glorious paradise.*”

‘ As he ended these words, Abudah fell prostrate in the mosque, and adored the eternal Power above. Which the genius seeing, commended him.

‘ Then Barhaddan turning to the hag,—“ Go, said he, false and wicked genius, into that chest, and there, for fifty years, contemplate the happiness you are so anxious to recommend.”

‘ The hag trembled and obeyed ; the chest closed with violence, the locks fastened themselves on, and the whole was taken up like a whirlwind, and vanished away.

‘ Abudah then looked around to thank the friendly genius, but he was gone ; and what surprised him more, he found himself on his bed at Bagdad, and his wife and family weeping around him.

‘ As he moved, Selima in transports ran to him, and asked him, if the life were in him ?

“ In me, said Abudah ! Why, woman, I have been travelling these three months ; I have seen various countries and kingdoms ; I have (but would I had not) been crowned a sultan.”——

“ O, interrupted Selima, my lord raves again. Thy children and servants know, O Abudah, that for four days, thou hast slept upon this sofa, and we feared you were dead.”

“ Is what I have seen then a dream, replied the merchant Abudah ; then blessed be the prophet, who has added unto me knowledge without guilt,

“ But



“ But now, my lovely Selima, said Abudah, I am released from those terrors and uneasinesses, which have made me a burden to thee and myself. Yes, Selima, I have learned to be content, the utmost man must expect on earth ; I have learned to be obedient to Alla, and to love and cherish my family, and do good to mankind.”

‘ At these words, he again embraced his wife and children, and the day was spent in decent endearments ; nor lived there an happier or more resigned and cheerful family in Bagdad, than in the house of the merchant Abudah.

‘ When the genius Barhaddan had finished his tale, Iracégem arose from his throne, and humbled himself before him ; then turning to the august assembly, he thus addressed the pupils of his immortal race.

“ Hear, O ye reptiles, whose life is a span, and whose habitation is as the dust in the whirlwind, who look toward the earth, and see not below the sand that covers it, and to the heavens, but the cloud interveneth and darkeneth your search ; seek not for durable joys in a world of vicissitude ; nor for happiness, which a moment shall alter, as the sea-breeze blots out the writing of a child on the sand. The eye which is mortal, cannot see that which is unchangeable, neither can the taste of man be satisfied with variety. Wait then ye sons of clay, with patience, till ye be translated into the gardens of ever-living pleasure, into palaces which moulder not with the storm, into mansions which time must for ever admire. And know that happiness is with Mahomet and Alla, and that the talisman of Oromanes, is to obey God, and to love his commandments.”

We have thought proper to give this extract entire, that the reader may have some idea of the author’s manner of inculcating his moral doctrines, though he can have none of the tales themselves without perusing the whole. The story of Alfouan the Dervise ends in the good genius Mamlouk’s exhorting the people, by way of moral, ‘ to follow obediently the law of their prophet, and ever to despise such teachers as should preach up a mysterious, unintelligible, and hidden religion, or expect that they should blindly give up their substance and social duties, to follow the direction of a sanctified and lustful drone.’

That of Hassan Affar, the caliph of Bagdad, comes next, and then succeeds that of Canfu, the moral of all which is summed up in the following speech of Iracégem, the presiding genius, to his brethren.

“ The lessons of my brethren yesterday were first designed to inculcate a regular search after happiness, which religion alone can teach us, as the merchant Abudah experienced in his various researches.

“ Our first and greatest duty is to obey the all-powerful Alla, and to serve him in truth and humility; not to mistake, like Alfouran, the creature for the Creator, nor, like Sanballad, to leave the duties of our respective stations unfulfilled, to follow after an idle phantom in cells and caves of the earth; much less to mix hypocrisy with devotion, and to offend Alla, in order to deceive mankind. But to love and prefer his will and his law above all things, even above the pleasure and the temptations of the world, lest, like the sultan Hassan Assar, we add presumption to our crimes, and having been instructed in our duty, refuse to practise it.

“ Obedience to Alla will make all things easy to us, it will give bloom to Nakin Palata, and joy and comfort to the sons of the faithful, while we readily submit to our allotted task, and call not in question, like Canfu, either the wisdom or mercy of Alla, who doth often with-hold what might be esteemed blessings from us, in order to prevent us from the storm, which we neither can foresee nor dissipate. To trust therefore in him, to love him, to exalt him, to obey, and to give him praise, is the chief end and creation of man.

“ But as mutual weakness requires mutual support, so the great Alla has given to his children, the laws and the duties of social morality, which will be best explained to their tender minds by example, fraught with the blessings of instruction.”

The adventures of Urad, or the Fair Wanderer, is, perhaps, the best tale in the volume, and its moral is equally refined and useful.

“ To guard the soft female heart from the delusions of a faithless sex, said Iracagem, is worthy of our race, and the sage Houadir has wisely blended chastity and prudence in her delightful instructions; but female delicacy makes an unequal opposition to brutal cunning, unless the protection of the just One overshadow the foot-steps of the virtuous maid; wherefore Alla is the first and chief supporter of the female-sex, who will assuredly, when requested, confound the vain artifices of man, and exalt the prudent counsels of the modest fair.”

The tale of the Enchanters, or Misnar, the sultan of India, follows next; but we must defer giving our opinion of it, because its catastrophe and application is reserved for the next volume, which is yet unpublished. We can add but little to the character we have already given of this work, but that it must afford pleasure to every reader who loves to see true philosophy and the practice of every moral and religious duty recommended by all the luxuriancy of eastern invention and description. The language is bold and figurative, and delicate when the subject requires it. Though the Mahometan is substituted, through  
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the nature of the undertaking, for the Christian religion, yet the author has made so proper an use of the eastern theology, that the most delicate Christian reader can find no fault with his religious sentiments and expressions.

VII. *Considerations Historiques & Politiques sur les Impôts des Egyptiens, des Babyloniens, des Perses, des Grecs, des Romains, & sur les différentes situations de la France par rapport aux Finances depuis l'établissement des Francs dans le Gaule jusqu'à présent; ou Memoires pour servir à l'Histoire Générale des Finances. Par M. D'Eon de Beaumont, Chevalier de l'Ordre Royal & Militaire de St. Louis, Capitaine de Dragons, Censeur Royal, ancien Aide-de-Camp de M. M. le Maréchal, Duc & Comte de Broglie & Ministre Plénipotentiaire de France auprès du Roi de la Grande-Bretagne. 2 Tomes. 12mo. Pr. 6s. Dixwell.*

**M.** D'Eon, in this work, has discovered abilities sufficient to entitle him to a distinction in the literary, as well as the political, world; but upon the perusal of it, we begin to consider national vanity as somewhat problematical, and we are in doubt whether we ought not to rank it among the virtues. Though the fee-farm of the crown of France, if set up at auction, could not bring in so much money as this nation has spent in humbling that people, whose greatness chiefly consists in the ridiculous ideas we have formed of their power and policy; yet let us hear how the chevalier talks of a monarchy that, but the other day, was professedly a bankrupt.

‘La France est incontestablement de tous les royaumes, celui qui peut le plus contribuer à la richesse du prince & des peuples. La fertilité des terres, l'industrie des habitans, & leur entière soumission pour le roi, donne la supériorité, sur tous les autres états. Ses frontières défendues par le Rhin, les Pyrénées, les Alpes, l'Océan & la Méditerranée, forment des barrières inexpugnables entre elle & ses voisins, & le royaume paroît n'être qu'une seule citadelle. Dans le centre, un sol fertile en toutes sortes de denrées, produit des laboureurs, des artisans, des soldats. Assez grande pour former un état florissant, assez limitée, pour que le prince en puisse envisager toutes les parties d'un coup d'œil, il semble que la Providence elle même se soit plu à en combiner le plan, & à en circonscrire les limites. L'histoire ne m'a point encore fourni jusques à présent l'idée d'une si heureuse position.’

Now, gentle reader, we shall (contrary to our common practice) if thou dost not understand French, give thee a translation of this passage, that thou mayst have some idea of the Frenchman's



man's modesty when he speaks of his own country. "France of all kingdoms is incontestably that which contributes most to the riches both of the prince and people. The fertility of her soil, the industry of her inhabitants, and their entire submission to their king, gives her a superiority over all other states. Her frontiers, defended by the Rhine, the Pyrenees, the Alps, the Ocean, and the Mediterranean, form impregnable barriers between her and her neighbours; and the whole kingdom appears to be but one citadel. In her center, a soil fertile in provisions of every kind, produces husbandmen, artisans, and soldiers. Large enough to form a flourishing state, yet not so large but that the prince may survey the whole with a glance of his eye; it seems as if Providence herself had taken pleasure in constructing the plan, and circumscribing its limits. Hitherto history has not furnished me with an idea of so happy a situation."

We are pleased with this opportunity of shewing the chevalier's ungrateful countrymen how true a Frenchman he is in every sense of the word. Who could have thought that such a people is now obliged to demolish Dunkirk; that they had lost the immense sums they had bestowed upon Cherbourg; that they have been stript of Guadaloupe, Martinico, almost every shilling they had in the East Indies, and of a larger extent of territory in America than the Roman empire consisted of, and all this by poor barbarous Britons!

The chevalier, in this work, which really has merit, traces the subject of finances to their highest antiquity. We have here a slight idea of imposts under the Egyptians and Greeks. The author then passes to the Roman empire, which leads him to the invasion of Gaul by the Franks. He then examines the creation of different imposts under the Merovingian, Carlovingian, Capetian, Valois, and the Bourbon races; the progress, necessity, and sometimes the abuse, of their finances, which he follows accurately through their different species and offices. He informs his reader that he has wrote a history, and not a romance, of the public revenue; and that, during his researches, he has discovered matter enough for many volumes, if he meets with encouragement, to which we most cordially recommend him; and an Englishman who is disposed to be instructed in the *French* finances, cannot have a better tutor than the chevalier d'Eon. His work, however, reminds us of Homer's *Odyssey*, where the hero, in visiting a few paltry islands in the Archipelago, seems to have compassed a greater extent of land and water than Drake, Dampier, or Anson. 'The finances of no state, says the chevalier, ever comprehended such vast, such complicated objects as those of France.' Pray, good Chevalier, as we make no doubt you are master of the difference between

between English and French currency, be so kind as to inform us how many millions of livres France must have raised in one year to answer twenty-four millions sterling; and then we will talk to you about finances?

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VIII. *A General History of the World, from the Creation to the present Time. Including all the Empires, Kingdoms, and States; their Revolutions, Forms of Government, Laws, Religions, Customs and Manners; the Progress of their Learning, Arts, Sciences, Commerce and Trade; together with their Chronology, Antiquities, Public Buildings, and Curiosities of Nature and Art. By William Guthrie, Esq. John Gray, Esq. and others eminent in this Branch of Literature. Vols. I. & II. 8vo. Pr. 5s. each Vol. Newbery.*

NOTwithstanding the high character we have repeatedly given the Universal History, our regard to justice does not permit of our refusing to acknowledge this work to have great merit. It is concise and comprehensive, the style is historical, the diction pure, and the facts of the narrative well supported. The view of the proprietors seems to have been to accommodate the public with an abridged history of the world, at a small expence, and such as might give the reader, who studies for information only, all the real instruction that can be collected from more voluminous compilers. Next to perspicuity the authors of this history seem to have given their attention to order, and we think with great success. The first book contains the history from the creation to the call of Abraham, and contains all that has been said by the most curious modern critics, concerning that important period. As a proof of this we shall beg leave to transcribe what they have said upon a subject that has been greatly altercated by writers and travellers, we mean the remains of the building of Babel.

‘The building, which was now interrupted by the miraculous interposition of God, according to some, had been carried on 22 years, and according to others 40. It was built with burnt brick, cemented with slime or bitumen, a pitchy substance, which Strabo informs us issues from the earth in great abundance in the plains of Babylon, and is of two kinds, liquid and solid. According to the eastern writers, the sons of Noah employed themselves three years in making and burning the bricks, each of which were thirteen cubits long, ten broad, and five thick. The same authors likewise give us the following absurd dimensions of the city and tower. The city, they say, was 513 fathoms in length, and 151 in breadth. The walls of it were 5533 fathoms high, and 33 broad; and the tower rose  
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in height 10,000 fathoms, or 12 miles. Even Jerom affirms, from the testimony of those who examined its remains, that the tower was four miles high. Rejecting these shameful extravagancies, we shall take notice of the accounts of other authors. Bochart supposes, that the tower of Babel is the same with the tower that stood in the midst of the temple of Belus, which Herodotus relates was solid, and a furlong in length, and as much in breadth, consisting of eight square towers one above another, gradually decreasing in breadth. His description indeed leaves it doubtful, whether a furlong was the height of each tower singly, or of the whole eight together, or what was the height of it. Strabo determines the height to have been a furlong, that is the eighth part of a mile, 660 feet, which is itself prodigious; for thereby it appears to have exceeded the greatest of the Egyptian pyramids in height 179 feet, tho' it fell short of it at the basis by 33. It benched in from the bottom to the top in a spiral form, and the platform occasioned by the benching, served for a stair case, which was so broad, that horses and carts might meet and turn upon it. The space between each benching was 75 feet high, and contained many stately rooms, with arched roofs supported by pillars, as it was afterwards finished by Nebuchadnezzar, who built the temple of Belus round it, in a square of two furlongs on every side, enclosing the whole with a wall of two miles and a half in compass. In this wall were several gates leading to the temple, all of solid brass, probably formed of the brass carried from the temple of Jerusalem to Babylon. Little more than 100 years after, Xerxes returning from his unfortunate Grecian expedition, plundered and demolished the temple from a principle of religion, as he pretended, being by profession a Magian, and consequently an enemy to idol worship. This great monument of antiquity being thus demolished, was never after repaired. Alexander the great, indeed, after his Indian expedition, expressed an intention of rebuilding it, and ordered 10,000 men to remove the rubbish; but before they had made any great progress, he died suddenly at Babylon.

\* Whether any remains of it are to be seen at this day, is very uncertain. Modern travellers even differ as to the situation of Babylon, so completely has that immense city been destroyed. There are several large and remarkable ruins still to be seen in the neighbourhood of the Euphrates, and at many miles distance from each other; but which of them, or if any of them, may be supposed the ruins of Babel, is still very doubtful.

\* Tavernier, and several other travellers, have visited a mass of ruins about eight or nine miles to the north-west of Bagdat, called by the present inhabitants the Tower of Nimrod. This

tower



tower appears now a shapeless hill, and stands by itself in a wide plain. Towards the middle there is an opening that passes quite thro' the building, and towards the top there is a great window. Authors give very different accounts of the height of the tower, and of the bulk and form of the bricks, and of the manner how they are ranged. Some suppose it to be the same with the tower mentioned by Moses; and others thinking it cannot agree with his account, embrace the opinion of the Arabs, who say, that it was built by one of their princes for a beacon.

'Rawwolf, a German physician, who in the year 1574, passed down the Euphrates, supposes he found the ruins of Babylon on that river, 36 miles to the south-west of Bagdat, where the village Elugo, or Felujia, now stands. He says the country is dry and barren, and that it might be doubted whether that potent city ever stood there, if it were not for some delicate antiquities still remaining. Some pieces and arches of the old bridge over Euphrates are still to be seen; and at a small distance the ruins of the tower of Babel, half a league in diameter; but so low and so full of venomous beasts, that it is dangerous to approach within half a mile of it; except in two months of the year, when those animals do not stir out. On his journey from thence to Bagdat, he observed many large and stately buildings, arches, and turrets, standing in the sand, some decayed and in ruins, others pretty entire, and adorned with curious artificial work.

'Pietro de la Valle, however, who was at Bagdat in the year 1616, thinks he discovered the ruins of Babel two days journey farther down the Euphrates, within a quarter of a league of the river, in a level and extensive plain. The heap of ruins, he says, rise in the form of a pyramid with four fronts, which answers to the four quarters of the compass. It seems longer from north to south, than from east to west, and exceeds in height the highest palace in Naples. He did not discover the least vestiges of the city of Babylon. The tower, he found, was chiefly built of large bricks dried in the sun, and cemented with bitumen mixed with hard straw or bruised reeds. We have a more particular description of this structure by Mr. M'Gregory, a late traveller; but whether it or the others mentioned be the remains of the original tower, or only some later buildings of the Arabs, may still be doubted.'

The authors are equally accurate with regard to all the other remains of antiquity, which have been so carefully described by modern travellers; and the first volume, which ends with the destruction of Jerusalem, and the extinction of the Herodian family,

family, contains a kind of connection, in four books, of the sacred and prophane history.

The second volume opens with book the fifth, containing the history of the Assyrians, the Babylonians, and the different nations antiently inhabiting Asia Minor. Amongst other curious matters in this volume, we have a description of the antient Persepolis, with proper cuts, and we may esteem the following relation as a kind of geographical anecdote.

‘ At two leagues distance from these ruins there is a famous mountain, seated between two of the finest plains in the world, and called by the inhabitants by several names. Sometimes they stile it Kabreston-Gauron, that is, the sepulchre of the Gaurs; sometimes Nachs Rustan, that is, the throne of Rustan. This Rustan, as we observed, is the Hercules, or rather the Amadis, of the easterns; for the stories they tell of him are alike fabulous and romantic. This mountain, tho’ an entire rock, and harder and capable of a better polish than marble, is smoothed by art, and on its sides, which are perfectly perpendicular, are figures represented in bas relief with great skill and beauty. The first of these, which is about the height of a pike from the ground, represents a combat between two knights mounted on horseback, each of them having an iron mace in his left hand. One of them has a bonnet on his head, and holds out in his right hand a large ring of iron, of which the other knight seems to take hold with his right hand. All these figure are gigantic; and as to the meaning of the piece, it is thus explained by eastern traditions and the Persian poets. One of these horsemen, they say, was Rustan, or Rustem, the son of Sal the White, the son of Sam, the son of Noramon king of the Indies; the second, Rustan the son of Tabmour king of Persia. These two princes, after being engaged in long and bloody wars, at length agreed to determine their quarrels by a combat in this manner. One agreed to extend a ring of iron, which the other was to lay hold of, and whoever should wrench the ring from the other, should be esteemed the conqueror, and should be obeyed for the future by him who lost it. They say too, that the king of Persia, who is represented in the figure with a long beard, vanquished the king of the Indies in this engagement. Not far from this piece of sculpture are two others representing human figures, the first two men on horseback holding a ring; the second, two men meeting another on horseback in a saluting or supplicating posture. At a small distance from these figures is the first tomb, and 60 paces further there is a second tomb; 30 paces from thence a third, and at the distance of 100 paces a fourth, which is the last. Near the third tomb are two inscriptions of the same characters as those

those at Persopolis. There are many other curious representations carved on this mountain, some perfectly whole and sound, and others much decayed. From what has been said concerning these stupendous monuments of antient magnificence, we may justly conclude, that the antient Persians equalled, if not excelled, their eastern neighbours in a taste for the arts.'

This volume traces the Greek and Roman histories to the year 531 before Christ.

[*Volumes III. & IV. in our next.*]

IX. *A Supplement to the First Part of Medical Commentaries.* By Dr. Hunter. 4to. Pr. 1s. 6d. Millar.

**I**N Art. XII. of our Review for the month of December last, we gave some account of a new edition of Mr. Pott's Treatise on Ruptures, and particularly on his dispute with Dr. Hunter, concerning congenial ruptures, to which we refer our readers. The principal scope of the present publication is to answer and overthrow Mr. Pott's defence, which we did imagine Dr. Hunter would think himself obliged to do: and he has taken occasion, in a Postscript, to say something on a dispute between himself and Professor Monro, sen. of Edinburgh.

In the first section, the doctor proves Mr. Pott's assertion of not having learned the opinions he has published concerning congenial ruptures from baron Haller's book, to be extremely unlikely, if not absolutely false; from his not being able to prove that he ever mentioned that opinion to apprentice, pupil, or friend, before the time of Haller's publication; notwithstanding Haller's book had been advertised in the London newspapers, and translated into English: and as to Mr. Pott's allegation, that if he had taken any-thing from Haller, why not the whole? the doctor affirms he has taken the whole, only suppressing names and trifling circumstances, that would have palpably discovered the plagiarism; and for this he refers to any who will be at the trouble of comparing the passages quoted from the baron and from Mr. Pott, as mentioned in the Medical Commentaries, part i. p. 73 & 74. Mr. Pott has alleged in his defence, That if he had borrowed it from Haller, it was impossible he should have given so erroneous an account of what the baron has explained so fully. On this the doctor observes 'This is, indeed, a specious argument, as it is proposed; but, when examined, it is another very unfortunate one, as it proves what it is brought to disprove. The only error in Mr. Pott's account, that I am aware of, is this; that the Testis remains in the Abdomen



domen till birth, and is then forced down by breathing, crying, &c. But this very error is in Haller's book; and therefore serves to prove the plagiarism. It was easier to take the whole than to correct the error. As it was,—“it had always been Mr. P.'s opinion.” The only difference is this: B. Haller published the opinion cautiously, and with hesitation, as it arose in his mind from the examination of a few cases: but Mr. P. took it all without hesitation, and gave his own little bit of a sort of a reason for it; viz. It was right the Testis should be out of the way of danger till after birth.”

The Dr. proceeds to Mr. Pott's second argument “If I had taken my account of the descent of the Testes from thence, why did I not also learn from thence the reason why the Intestine and Testis are sometimes found in the same Sacculus?” Because baron Haller neither mentioned this case, nor gave any reason for it. What says Mr. P. to this plain answer?

In further urging this argument, Mr. Pott says that Haller has satisfactorily accounted for both these facts; to which Dr. Hunter replies, that the one is not once mentioned by the baron. Mr. Pott, therefore, being accused of having stole a discovery from baron Haller, endeavours to invalidate the accusation, by saying, that if he had stole that from Haller, why did he not steal another which is in the same chapter; but, on enquiry, it is not in any part of the book. This discovery seems to make more for Mr. Pott than any thing he has said for himself; from it one might be tempted to imagine, that neither before nor since has he read the baron's book: and surely it ought to be some palliation of Mr. Pott's offence, against baron Haller at least, that if he omitted to acknowledge him for the author of one discovery, he has now given him another he has no right to.

The next section is employed in what passed at a visit Mr. Pott paid to Mr. J. Hunter; in which every allegation against Mr. P. are as clearly proved as ever they were against any culprit at the Old Bailey, and that upon the evidence of credible witnesses. The doctor has summed up the evidence. ‘Here is such evidence as requires no comment; it settles the point in question, and renders all argumentation or declamation equally useless; it is the concurring testimony of two gentlemen of the profession, who understand the subject, who are independent and disinterested; it proves that I had shewn these preparations, and taught that doctrine of *Herniæ* in my public lectures, even before Mr. Pott's first book was published, at which time he owns that he knew nothing of the *hernia congenita*, and therefore called it a *lusus naturæ*; it proves that he was informed of all this; it proves that he came as a friend to see these preparations,

rations, and saw them, and heard my brother's opinions and mine upon the subject; it proves that he knew from my brother's own mouth, that he had made drawings of the parts to illustrate the doctrine; and Mr. Pott allows, that he never spoke, either to my brother or to me, of his intentions of publishing any thing upon the subject; yet, in a few months after that visit, he published the facts and doctrine, as his own, without mentioning our names in any way whatever: he allows too, that the gentle, but determined rebuke which I gave him, for this singular behaviour, was extorted from me, when a supposed dispute with him was objected to me in reproach: and now after all, and under the weight of these circumstances, he publishes a justification of himself, built upon a *flat and positive denial* of these *unquestionable facts*; and holds it out to the face of the whole world, with an air of triumph. By what name shall we call this species of disorder?

As if all this were not sufficient, our author in his third section confutes Mr. P.'s defence by strong circumstances; and clearly proves that what he has advanced concerning Lagaranne, a French author, from whom he pretends to have had the first hint of the *herniæ congenita*, was a mere fiction and imposition upon the public; and that he had not actually seen Lagaranne's book till after the publication of his tract. The last section is employed in refuting some absurd accusations, in which he takes occasion to observe, that he has endeavoured to clear up a dispute, which appeared to him to be of consequence. 'Had the question been only about unimportant discoveries, and insignificant improvements, it could hardly have deserved a line for every page which has been bestowed upon it: but when the characters of men are *staked* in a dispute, it grows too serious and important to be neglected.'

The postscript concerning a dispute with Professor Monro, sen. is written with the same accuracy and precision. It contains a plain answer to two questions of the professor, with some severe and just remonstrances on the side of the doctor, to induce professor Monro to explain the meaning of some insinuations in his expostulatory epistle, that reflect on the doctor's character, and which a man of candour cannot, in our opinion, refuse complying with.

The whole is written with such perspicuity, accuracy, and spirit, that it cannot fail of amusing a reader who is not concerned in the dispute.

X. *A Treatise of the Nature and Powers of the Baths and Waters of Bareges: In which their superior Virtues for the Cure of Gun-shot and other Wounds, with all their Complications of inveterate Ulcers, Fistulas, Callosities, and Caries; likewise of muscular and nervous Contractions, Schirrous Tumours, Anchyloses, and many other Diseases, as well Internal and External; are demonstrated and confirmed by Practical Observations. With a Descriptive Relation of Bareges. To which is added an Enquiry into the Cause of Heat in Bituminous Waters, and of their Specific Variations. By Sir Christopher Meighan, Knight of the Noble Order of Christ, M. D. Member of the Royal Academy of Sciences at Rouen. 8vo. Pr. 3s. sewed. Millar.*

THE description which is given of the country near Bareges is rather too florid, and seems to be the production of the author's juvenile years, when a luxuriancy of words is more pardonable than in an advanced time of life.

After the description of Bareges and its environs, the author divides his work into three parts. Part I. treats of the nature and powers of Bareges baths and waters, in the following order—The first chapter give a local delineation of the baths and mineral fountains.—The second chapter exhibits various experiments on the Bareges-waters.—The third chapter contains reflections on the foreign experiments, whence the author asserts that these waters are devoid of any *acid* or *alkali*, and that consequently their genuine salts, as they exist in this source, is of the neutral kind; which opinion he says is farther evinced by the mildness of their nature, and gentleness of their operation.—Chap. IV. exhibits several phænomena obvious to the senses, but such as lead to a true knowledge of the Bareges waters.—Chap. V. recites several experiments relative to the foregoing phænomena, which, as we cannot deny, we must implicitly acquiesce in the author's veracity.—Chap. VI. displays the various degrees of heat observable in the several sources of the Bareges waters, also their respective gravities, as determined by a graduated hydrostatic scale, which, in proportion to its rise or fall in liquids, measures the difference of the weight.—Chap. VII. unfolds the impregnating principles of Bareges waters, which the author asserts to be a genuine *Petroleum*, like that sent to us from Naples and other places, for medicinal purposes.—Chap. VIII. delineates the powers and energy of Bareges waters, and their operation on human bodies.—Chap. IX. considers the various temperaments to which an use of the Bareges waters must prove beneficial or hurtful; in the course of which the doctrine appears both pertinent and rational.

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The Second Part. Chap. I. treats of external diseases, wounds, their complications, &c. wherein Bareges waters are beneficial; all which he illustrates by several striking cases, such as those of general *Keith*, lord *Crawford*, &c. The author also points out the power of these waters in curing certain diseases peculiar to the fair sex, when despaired of by every other remedy.—Chap. II. the efficacy of the waters is likewise proved in curing nervous contractions, anchyloses, nodes, and exostoses, enforced by practical observations.—Chap. III. shews their power over all cutaneous diseases, of which he gives some singular instances.—Chap. IV. expatiates on the energy of the waters against the venereal infection, which is accompanied with many curious animadversions.—Chap. V. gives instances of their powerful agency in removing rheumatisms and palsies.—Chap. VI. extends their virtue even to cure the gout, gravel, and stone; with great appearance of reason.

The Third Part treats of such internal distempers as the waters of Bareges have been proved efficacious against; and the practical observations subjoined, are worthy of attention, as are also his remarks on tobacco, which, for the entertainment of our readers, we think it not amiss to insert here.

‘I have seen many examples of quick relief by the waters, particularly in cases of the nose, jaws, and throat; all naturally abounding with pituitous glands, and consequently subject to frequent stuffings and injuries, from a disposition in the blood, from a vitiated acid quality in the spittle, or sharpness of air; and, above all, from the noxious preparation of tobacco-snuff; a sternutatory, to which fashion gives a beginning, and habit an inordinate continuance: for nature, surely, entailed no such incessant want on the sense of smelling.

‘A rational use of this powder, fairly prepared, would prove salutary; but its present abuse is certainly attended with very great evils.

‘The humour, drawn by its irritation to the nasal glands, is by its perpetual repetitions, and the ensuing contractions of the ducts, necessarily repelled so as to suffer greatly in the liberty of excretion, which snuff-takers may easily verify; for by abstaining for certain intervals, they will perceive how much more concocted and free the mucous evacuation will then be, and clearly see why it was before serous and scanty, with dry foul nostrils.

‘Such a derangement kept up in the emission of this excrementitious matter, inevitably distributes disorders to the neighbouring parts, whence, as well as from swallowing particles of the tobacco, probably often proceed guttural coughs, phlegmatic spittings, morning-reachings, with subverted digestions;

and, what is most frightful, apoplexies, so common in our days, may be justly suspected of being oftentimes imputable to its pernicious influence.

‘How can a constant titillation, or fretting of nerves, so superficially situated and thinly covered, so near the origin of sensation, and connected with numberless others, as the olfactory are, besides injuring the organ itself, fail of spreading impressions repugnant to the whole animal œconomy, and particularly prejudicial to the sight and memory, productive of tremblings, vapours, dizziness, and other disorders, which deluded admirers of snuff are not aware of, or will not attend to, tho’ enough has been written to apprise them, and sufficient examples appear to convince the most incredulous.

‘What serves evidently to prove how far the vellicating effects of this powder extend, is its being an accessary to drunkenness, in constitutions of a certain sensibility; that is, it makes them feel more suddenly the effects of spirituous or fermented liquors: and this observation clearly shews that ebriety proceeds from immediate impressions communicated to the nervous texture of the stomach, according to its various tones, and not from fumes transmitted to the head, as is vulgarly imagined.’

From p. 176 to 188, are laid down general rules, with remarks, for the use of Bareges baths and waters; then follows an appendix, sketching out the different roads that lead from London thither, and which road is best adapted to the patient’s situation in life and circumstances.

The author adds to his treatise on the baths and waters of Bareges, a very proper enquiry into the cause of heat in bituminous waters, and what occasions their specific difference. His remarks on subterraneous fires, &c. are well worthy of attention; and his notions of the co-application of mercury, on certain occasions, when carried into practice by judicious physicians, cannot fail of being crowned with success.

Dr. Meighan concludes his book with two letters, one in English, from the learned Dr. Hales; another in French, from the late Mr. Hunauld, one of the most ingenious and skilful anatomists in Europe, which, if any proofs were wanting, may be looked upon as sufficient vouchers for the author’s abilities; whose treatise, though perhaps exceptionable in some points of doctrine, cannot fail, on the whole, to prove both instructive and entertaining to gentlemen of the healing art, as well as to other readers.

XI. *The Patron. A Comedy in Three Acts. As it is performed at the Theatre in the Hay-Market. By Samuel Foote, Esq. 8vo. Pr. 1s. Kearsly.*

**I**N an elegant dedication to earl Gower, lord chamberlain of his majesty's household, Mr. Foote observes, that this comedy is founded on one of M. Marmontell's stories, which is 'calculated to expose the frivolity and ignorance of the pretenders to learning, with the insolence and vanity of their superficial, illiberal protectors.' Though we have a great regard for M. Marmontell, we must be of opinion that what Mr. Foote has borrowed from him is the least valuable part of this comedy. *Materia superat opus.* The bold relief, and the expressive characters with which our author has heightened the metal he works on, are by far the most pleasing parts of the performance. To talk without a metaphor, a reader of taste, who knows that kind of life which Mr. Foote here exposes, must be highly pleased with this comedy in the closet; but no reader, whether he has taste or not, whether he is or is not acquainted with the originals, can help being pleased with it on the stage.

Were we to characterize Mr. Foote as an actor and a writer, it would be by that ease and happiness with which he takes off *living manners*. Other dramatic writers have succeeded in particular characters; Johnson in an Abel Druggier and a Bobadille, Buckingham in a Bays, Farquhar in a beau and a Brazen, Vanbrugh in a Wronghead; all of them drawn from manners which are no longer general, though they are often discernible in individuals; but it must be allowed that no dramatic writer, Shakespear perhaps excepted, held up so many originals of folly and vice, as Mr. Foote has exhibited; and his representations are so true, that of his predecessors in writing and acting ever drew fewer imputations, than he has done, upon his good nature or humanity.

The character of an ignorant, pedantic, antiquary seems to be as much a favourite with our author as that of Falstaff was with Shakespear, who, at queen Elizabeth's desire, exhibited the knight in love, as Mr. Foote has done his Rust, or antiquary, in this comedy. We cannot, however, do justice to the piece without giving some account of its plan.

The scene opens with a conversation between Bever and Younger, two sprightly young gentlemen, the former in love with Juliet, the niece of Sir Thomas Lofty, the affected, tedious, insipid, patron of learning and the liberal arts, who has promised her to Rust. The manner in which the antiquary falls in love is inimitably proper and humorous.—Upon Younger's asking Bever how it happened, he replies,



\* *Bever.* Juliet met him last week at her uncle's : he was a little pleased with the Greek of her profile ; but on a closer enquiry, he found the turn-up of her nose to exactly resemble the bust of the princess Popæa.

\* *Younger.* The chaste moiety of the amiable Nero.

\* *Bever.* The same.

\* *Younger.* Oh, the deuce ! then your business was done in an instant.

\* *Bever.* Immediately. In favour of the tip, he offered chart blanche for the rest of the figure, which (as you may suppose) was instantly caught at.

During this discourse, enters Sir Peter Pepperpot, a West-Indian, whose supreme delight is in barbecues and turtle : he gives a ridiculous account of the disposal of the latter, which he does so liberally, that he says ' not the meanest member of my corporation but can distinguish the pash from the pee ;'—' ay, and sever the green from the shell with the skill of the ablest anatomist.'—' The stated allowance (continues he) is six pounds to an alderman, and five to each of their wives.'—' The mayor, recorder, and rector, are permitted to eat as much as they please.'

After some farther humorous conversation of this kind, Sir Peter, who is discovered to be a great admirer of Sir Thomas, to whose levee he is going, turns out to be a most egregious coxcomb ; and Bever, by flattering his vanity, engages him to procure him an interview with Juliet.

The next brace of oddities we are presented with, while the two friends remain on the stage, are Dactyl the poet, and Puff the bookseller, who come in quarrelling, and continue so, till they heartily expose one another's nakedness. Though the satire here may seem to be overcharged, we wish that there was not sometimes too great foundation for it in fact.

We know not with what propriety the author introduces a second act, without shifting the original scene and persons, and without discontinuance of conversation, or interval of time. This is, perhaps, no more than a theatrical expedient, for we now perceive that Bever and his mistress perfectly understand each other, while she instructs him how to manage her uncle. Younger makes his exit, and Bever remains listening, when Juliet and her lover Rust come upon the stage ; where a most inimitable scene of courtship between the antiquary and his mistress succeeds. Juliet, before it ends, lets him know she will never consent to be his wife, turns his addresses into the most spirited ridicule ; and they part. Bever then appears, and after some pleasing raillery between the lovers, the following conversation succeeds.

\* *Bever,*

\* *Bever.* Why, you are determined not to be his.  
 \* *Juliet.* Well, and what then?  
 \* *Bever.* What then! why then you will be mine.  
 \* *Juliet.* Indeed! and is that the natural consequence;  
 whoever won't be his, must be yours. Is that the logic of Oxford?

\* *Bever.* Madam, I did flatter myself——

\* *Juliet.* Then you did very wrong, indeed, Mr. Bever: you should ever guard against flattering yourself; for of all dangerous parasites, self is the worst.

\* *Bever.* I am astonish'd!

\* *Juliet.* Astonish'd! you are mad, I believe! Why I have not known you a month; it is true, my uncle says your father is his friend; your fortune, in time, will be easy; your figure is not remarkably faulty; and as to your understanding, passable enough for a young fellow who has not seen much of the world; but when one talks of a husband——Lord, it's quite another sort of a——Ha, ha, ha! poor Bever, how he stares! he stands like a statue!

\* *Bever.* Statue! Indeed, madam, I am very near petrified.

\* *Juliet.* Even then you will make as good a husband as Rust. But go, run, and join the assembly within: be attentive to every word, motion, and look of my uncle's; be dumb when he speaks, admire all he says, laugh when he smirks, bow when he sneezes; in short, fawn, flatter, and cringe; don't be afraid of over-loading his stomach, for the knight has a noble digestion, and you will find some there who will keep you in countenance.'

After this lively description of Sir Thomas's character, the scene changes to a room in his own house, where he appears attended by Rust, Puff, Dactyl, and his other admirers. Their behaviour towards him more than justifies Juliet's injunctions to her lover. Upon a dearth of literary news being pronounced by the company, Sir Thomas produces the following epigram for their entertainment.

\* To PHILLIS.

\* 'Think'st thou, fond Phillis, Strephon told thee true,  
 Angels are painted fair to look like you:  
 Another story all the town will tell;  
 Phillis paints fair—to look like an an-gel.'

\* *All.* Fine! fine! very fine!

\* *Dactyl.* Such an ease and simplicity.

\* *Puff.* The turn so unexpected and quick.

\* *Rust.* The satire so poignant.

\* *Sir Thomas.* Yes; I think it possesses, in an eminent degree, the three great epigrammatical requisites; brevity, familiarity, and severity,

\* *Phillis paints fair—to look like an an-gel.*

\* *Dactyl.* Happy! Is the Phillis, the subject, a secret?

\* *Sir Thomas.* Oh, dear me! nothing personal; no, an impromptu; a mere jeu d'esprit.

We might, perhaps, wrong the proprietor, should we literally transcribe much more of this comedy. Sir Roger Dowlas, a stuttering East-India director, to whom Sir Thomas had prescribed the Demosthenian remedy of speaking with pebbles in his mouth, is a character, we apprehend, quite new, and carried to the highest pitch of ridicule. Mr. Rust interposes, and after recounting many of his literary distresses, comforts himself that he has that very 'day acquired a treasure that will, in some measure, make him amends;' and, after a most pompous introduction, this proves to be 'the precious remains of the very North Briton that was burnt at the Royal Exchange.' Bever then wins the heart of Lofty by a classical compliment; and the knight, in fullness of confidence and secrecy, shews him a play in manuscript, of which he acknowledges himself the author; the name Robinson Crusoe, and to be acted that night. Before the curtain is to draw up, Sir Thomas, who appears only as the patron of the play, was to discover the name of the author to the manager, a condition without which it could not be acted; and Sir Thomas, though he makes no doubt of the success of the play, with much difficulty, prevails upon Bever to suffer himself to be named as the author, and delivers the manuscript to him with great ceremony.

The last act introduces Bever reading the play, and, to him Juliet, to whom he explains the mystery of his supposed authorship, which she thinks is the luckiest incident that could happen; and then hurries him away to the playhouse. Sir Thomas next enters, in the utmost anxiety and agitation, concerning the success of the play; and it appears that he had planted several emissaries in the house to bring him the earliest accounts of it, even during the action. He is soon resolved, by their dropping in, one after another; and all concurring in the account of its being damned. Bever's voice, in a passion, is heard without, demanding admittance; upon which the knight, in great confusion, (which is observed by Rust, who resolves to watch,) desires his company to withdraw. Bever then enters in a rage; and, though Lofty endeavours to comfort him, he appears to be inconsolable under the disgrace of damnation, which he had incurred only by his complaisance to his patron,



tron, and loudly threatens to proclaim the truth to all the world.  
—Sir Thomas advises him to marry—

‘ *Bever*. And what fair would admit of my suit, or family wish to receive me ? Make the case your own, Sir Thomas ; would you ?

‘ *Sir Thomas*. With infinite pleasure.

‘ *Bever*. Then give me your niece ; her hand shall seal up my lips.

‘ *Sir Thomas*. What, Juliet ? willingly. But are you serious ? do you really admire the girl ?’

In short, the lovers are joined, Sir Thomas having discovered that Rust had been more severe than any-one else upon his play. Rust enters, after listening, and enraged at having lost Juliet, he threatens to make the whole affair public ; tho’ he promises silence when Bever threatens to deprive him of his inestimable phoenix which he had recovered from the flames. ‘ Now (concludes Sir Thomas) the secret dies with us four. My fault, I owe him much ;

Be it your care to shew it ;

And bless the man, though I have damn’d the poet.’

The professed design of the author of this comedy is the same with that of our Review, to expose the fastidious pretenders to wit, literature, and the polite arts, to strip them of protection, however powerful their patrons may be, at any court but that where Apollo presides ; for, as Mr. Foote, very justly observes, in his dedication, ‘ patronizing bad poets is full as pernicious to the progress of letters, as neglecting the good.’

XII. *The Farewell*. A Poem. By C. Churchill. 4to. Pr. 2s. 6d. Flexney.

IT has been often observed, that almost every good painter has his good and bad manner ; and the same may be said of poets. For our own part, we frankly acknowledge that we prefer the best lines of Blackmore to the worst of Dryden ; nor are we superstitious enough to believe, that the worst criticisms of Pope upon Shakespear are equal to the best of Theobald on the same poet. It is true, in the works of great poets and painters some characteristic stroke of the master’s manner is commonly discernible ; but a few good lines cannot make amends for a bad composition, in either art.

To apply this observation to the pamphlet before us, the reader may recollect, in a former Number, how readily we embraced

braced the opportunity of praising Mr. Churchill's Candidate\* ; and we are sorry, while our duty to the public obliges us to be equally impartial to this, to declare that scarcely a truant ray (to use the Budget's expression) of genius has illuminated any part of the performance. The plan is as unphilosophical as the execution is unpoetical. Horace, it is true, has lines that are *sermoni propiora*, that is, bordering upon prose ; but the inimitable wit, satire, and knowledge of mankind, which he displays on such occasions, make more than amends for his fallings off from poetry. Of all writers this is least the case with Mr. Churchill, who, whenever he attempts to skim the ground, kisses it, and fairly tumbles where he ought only to sink.

This poem, (for so, we find, the author calls it) consists of a dialogue between the poet and his friend upon the hackneyed subject of partial and general affection for mankind, managed in a pretty extraordinary manner. The poet intends to bid farewell to his country, on account of vice choaking up virtue, and the seeds of folly that shoot up in her soil bringing up an hundred-fold ; and yet, after all, he cannot bear that his friend should speak ill of Old England, though he allows all he says to be true. He is answered by his friend in the following lines, where the triteness of the thought can only be equalled by the poverty of the versification.

‘ Thy country, and what then ? Is that mere word  
Against the voice of Reason to be heard ?  
Are prejudices, deep imbib'd in youth,  
To counter-act, and make thee hate the truth ?  
'Tis the sure symptom of a narrow soul  
To draw its grand attachment from the whole,  
And take up with a part ; men, not confin'd  
Within such paltry limits, men design'd  
Their nature to exalt ;’—

In short the friend thinks that such men are at home everywhere. The poet replies in the same strain,

‘ My good, grave Sir of Theory, whose wit,  
Grasping at shadows, ne'er caught substance yet,  
'Tis mighty easy o'er a glass of wine  
On vain refinements vainly to refine,  
To laugh at poverty in plenty's reign,  
To boast of apathy when out of pain,  
And in each sentence, worthy of the schools,  
Varnish'd with sophistry, to deal out rules

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\* See Critical Review vol. xvii. p. 365.

Most fit for practice, but for one poor fault,  
That into practice they can ne'er be brought.'

Now for the reply ;

' Weak and unjust distinction, strange design,  
Most peevish, most perverse, to undermine  
Philosophy, and throw her empire down  
By means of Sense, from whom she holds her crown.  
Divine Philosophy, to thee we owe  
All that is worth possessing here below ;  
Virtue and Wisdom consecrate thy reign,  
Doubled each joy, and pain no longer pain.

' When, like a garden, where for want of toil,  
And wholesome discipline, the rich, rank soil  
Teems with incumbrances, where all around  
Herbs noxious in their nature make the ground,  
Like the good mother of a thankless son,  
Curse her own womb, by fruitfulness undone,  
Like such a garden, when the human soul,  
Uncultur'd, wild, impatient of controul,  
Brings forth those passions of luxuriant race,  
Which spread, and stifle ev'ry herb of grace.'

Here the poet's reasoning and diction are altogether unaccountable. Philosophy is divine, and bestows every thing that is worth possessing on earth ; and yet she holds her empire only at second-hand from sense. We suspect Mr. Churchill has misunderstood Mr. Reid's theory, in making a distinction between philosophy and common sense \* ; for that gentleman endeavours to prove that the principles of both are, or ought to be, the same. The opposition between the garden and the soil of the garden, and the garden cursing the soil, is another striking figure of speech ; for we are to observe, that the garden blames the soil and the soil damns the garden. The poet's encomium upon philosophy is likewise worth the perusal, for its poetical expression.

' Philosophy, whom Nature had design'd,  
To purge all errors from the human mind,  
Herself misled by the philosopher,  
At once her priest and master, made us err.'

The poet, then, in sober earnest, makes the mighty discovery, that homely truths are preferable to the most artful falsehoods. Part of his friend's reply is as follows.

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\* See Critical Review, vol. xvii. p. 329.



' If you prefer the place where you was born,  
 And hold all others in contempt and scorn  
 On fair comparifon ; if on that land  
 With lib'ral, and a more than equal hand  
 Her gifts, as in profufion, Plenty fends ;  
 If Virtue meets with more and better friends ;  
 If Science finds a patron 'mongft the great ;  
 If Honefty is minifter of ftate ;  
 If Pow'r, the guardian of our rights design'd,  
 Is to that great, that only end confin'd ;  
 If riches are employ'd to blefs the poor ;  
 If law is facred, liberty fecure ;  
 Let but thefe facts depend on proofs of weight,  
 Reason declares, thy love can't be too great.'

The author then informs us, that if he had been even born  
 a Scotchman, he muft have loved his country. A very extra-  
 ordinary conceffion from Mr. Churchill ; but we fhould be glad  
 to know whether it is meant as patriotifm or fatire. The  
 friend, however, treats his zeal as being wild and untemper'd,  
 and then he asks

' Is it a virtue ? that you fcarce pretend ;  
 Or can it be a vice, like Virtue's friend,  
 Which draws us off from, and diffolves the force  
 Of private ties, nay, ftops us in our courfe  
 To that grand object of the human foul,  
 That nobler love which comprehends the whole.'

What fays the bard to his friend's plan of univerfal love ?

' This grand love of the world muft be confeft  
 A barren fpeculation at the beft.  
 Not one man in a thoufand, fhould he live  
 Beyond the ufual term of life, could give,  
 So rare occafion comes, and to fo few,  
 Proof whether his regards are feign'd, or true.'

We next meet with a labour'd difsertation upon the doc-  
 trine which Cicero has fo well expreffed in three words, viz.  
*Patria folâ omnes charitates complectitur.* — Mr. C. prefaces it  
 with the following notable lines.

' Nor, for my life (fo very dim my eye,  
 Or dull your argument) can I defcry  
 What you with faith affert, how that dear love  
 Which binds me to my country, can remove,  
 And make me of neceffity forego,  
 That gen'ral love which to the world I owe.'

The friend replies,

' Friend

‘ Friend as you would appear to common sense,  
Tell me, or think no more of a defence,  
Is it a proof of love by choice to run  
A vagrant from your country ?’

The answer is, that he cannot stay in England to see his honoured mother forced. Pray, Mr. Poet, who is to force her ? If you mean any thing, you must mean that you cannot see this honoured mother of yours make herself a common prostitute.—Mr. C. goes on to draw a most dreadful picture of this rape, which he says is contrived, though not declared, and of some of our British lords, who, it would seem, want to be independent of the king and commons, and to oppress both. Then he most devoutly prays against an aristocracy exercised by a mob of tyrants, and wishes, if we are to be slaves, we may be so to a king. He is desired to explain himself, and then the secret comes out.

‘ In the bad, int’rest warps the canker’d heart,  
The good are hood-wink’d by the tricks of art ;  
And whilst arch, subtle hypocrites contrive  
To keep the flames of discontent alive,  
Whilst they with arts to honest men unknown,  
Breed doubts between the people and the throne,  
Making us fear, where reason never yet  
Allow’d one fear, or could one doubt admit,  
Themselves pass unsuspected in disguise,  
And ’gainst our real danger seal our eyes.’

We have next a most terrible representation of a corrupt judge ; of which our poet’s friend seems not to be afraid, while we have juries. Then come three most poetical lines.

‘ P. Suppose I should be tried in Middlesex.’

‘ F. To pack a jury they will never dare.’

‘ P. There’s no occasion to pack juries there.’

The friend then asks why he cannot play off his satire in England ? The author answers him by a most wretched prosaic transposition of Mr. Pope’s sprightly satire against the importation of foreign follies by the youth of Great Britain, and thinks that he will find something new in India, to be food for satire, which is the reason why he goes thither ; the most extraordinary, perhaps, that ever was given. His friend observes, that the original of the satire will not be known here, however common it may be in the East Indies. Then says Mr. C.

‘ I’ll groupe the company, and put them in.’

The

The other opposes this resolution, and the poem concludes as follows :

‘ P. Should ev’ry other subject chance to fail,  
Those who have fail’d, and those who wish to fail,  
In the last fleet, afford an ample field  
Which must beyond my hopes a harvest yield.’

‘ F. On such vile food, satire can never thrive,’

‘ P. She cannot starve, if there was only Clive.’

Such is the epigrammatic tag to this poem! As we have hinted that Mr. Churchill’s genius is somewhere discernible through the heavy mass of its composition, it is necessary to observe, that though a good piece may admit of copious quotations, yet we think it unfair to borrow from an indifferent poem the few good lines that can recommend it to the public perusal.

XIII. *The Cap and Staff, or the Recantation of the Reverend Captain Charles C——ll, addressed to John W——s, Esq. 4to. Pr. 2s. 6d. Gibson.*

THO’ we cannot recommend this as the best satire that has lately appeared in public, yet the wit and poetry of it is not inferior to any thing we find in Mr. Churchill’s Farewell; at the same time, we are far from drawing any comparison between the two authors as satirists, because the preference lies entirely on the side of Mr. Churchill’s other works. The poem is planned on the supposed recantation of the Reverend Captain Charles C——ll, addressed to John W——s, Esq. We shall say nothing in recommendation of this plan, which some may call illiberal and unmanly; but the following picture that Mr. C——ll is supposed to draw for himself, cannot be denied to have poetical merit, and will not be thought too severe by any one who reflects upon the acrimonious manner, in which that reverend gentleman has treated the most respectable characters of this age.

‘ Let me have something permanent and sure,  
To purchase pots of porter, and a whore;  
In Covent-garden let my chapel be,  
Let mother Gold throw wide her gates to me:  
My pulpit there I’ll plant, there preach unvex’d,  
With bawds my hearers, and a whore my text;  
There let me wallow in my rankest mire,  
Grunt in the sty, and surfeit coarse desire.



' Sedition there shall fret my soul no more,  
Each night I'll riot, and each day I'll snore ;  
Deep sunk in sloth, no factious schemes I'll heed,  
Nor work my weary brain, nor war with Tweed.

' No more for trash I'll tax the patient town,  
Nor cram the craving maw for half a crown ;  
The very junto loathes my vapid mess,  
So oft serv'd up with flavour less and less ;  
Tho' pepper'd high, from hot sedition's box,  
Yet C——h shoves it from him with a pox.  
' This stuff is flat—a plague—'tis cold, 'tis dead,  
' The fellow scribbles now for want of bread ;  
Fogh, damn this Gotham, neither this nor that,  
A hodge-podge vile, compos'd of G——d knows what,  
Without or meaning, plan, or scope, or sense,  
A wretched rhapsody to pick up pence.'

Great part of the remainder of this poem is panegyric upon the king, his supposed favourite, the present administration, Mr. Hogarth, and the other subjects of the times ; but we cannot say a great deal for the author's delicacy in applying either praise or satire ; though many lines in the performance shew great talents for both.

XIV. *Mr. Hervey's Meditations and Contemplations. In Two Vols. Attempted in Blank Verse, (after the Manner of Dr. Young) by T. Newcomb, A. M. Small 8vo. Pr. 5s. bound. Davis and Reymers.*

WE have already \* given our opinion of Mr. Newcomb's version of Mr. Hervey's Contemplations on the Night into blank verse ; and the general character we there gave of the performance is confirmed by this before us : but we are sorry to see the inaccuracies we then noted re-printed in this edition, though they are so glaring to every man of taste, that the repeating them is worse than persisting in chewing the wrong end of the asparagus. Obstinacy, however, shall not prevent our doing justice to merit, of which the pieces before us have a considerable share. The following lines from the Meditations amongst the Tombs are very poetical.

\* See Critical Review, vol. iii. p. 118.

' Vicissitude, how dreadful ! ah how near  
 Is life to death ! the cradle to the tomb !  
 Man's frail existence measur'd by a span !  
 The ocean smooth at first, and soft the gale  
 That swells our canvas—yet a sudden storm  
 Oft sinks us in the port to which we sail.  
 A truth, this mournful marble has engrav'd  
 Deep with a pen of steel, to warn the vain  
 Not on to-morrow's sun-shine to rely ;  
 The spider's web, a cable, if compar'd  
 With the frail thread, that human life sustains.'

' Tremendous secrets these ! but kindly plann'd  
 By heaven to shake the world with dread surprise ;  
 Man's heart with present terrors to alarm,  
 And rouse him out of life's vain waking dreams.  
 The midnight knell that tolls o'er ev'ry grave,  
 How awful is its sound !—It has a voice  
 Heard by the wise, which startles while it warns ;  
 Its admonition this to thoughtless man——  
 ' In time prepare, descending from the cloud,  
 ' To meet your Saviour God ; his visit near  
 ' And certain, tho' unknown the destin'd hour.'

The following lines are more trite and prosaical, and have been hackneyed in every funeral sermon for these two hundred years.

' Disasters infinite, which wisdom's eye  
 Cannot foresee, prevented by no care,  
 In ambush wait each hour, to work our doom.  
 A steed, when starting quick, may tumble down  
 His rider in the dust—a falling dome  
 Arrest him in the street, when passing by,  
 And overwhelm him in its ruins—fatal oft  
 The lightest tile as is the murd'ring ball.

Upon the whole: We wish that Mr. Newcomb had made choice of a better original for the exercise of his poetical talents. He is obliged to hunt the same image from page to page, and even at last to run down what we may call the ghost of a thought. In those Contemplations there is an evident want of that grateful vicissitude in poetry, which a great genius knows so well how to create ; but we are not afraid to give it as our opinion, that this performance is in every respect superior to the original.

## FOREIGN LITERARY INTELLIGENCE.

## ART. XV. FRANCE.

**P**ARIS. *L'Eleve de la Nature*, That is, *Nature's Pupil*. 2 Vols: in 12mo. — This is a philosophical romance, of a very extraordinary species. Nature's Pupil is a person shut up in a cage from his infancy, without any conversation with the world.

*L'Optique, ou le Chinois à Memphis*, in 12mo. 200 pp. chez Nyon & Knapen. 1763. That is, *Optics, or the Chinese at Memphis*, in 12mo. 200 Pages. — The humour of this piece consists in an extraordinary spying-glass, so ingeniously constructed as to enable a person to see the inmost recesses of the soul, through the gross covering of the body. This spying-glass detects a great many secrets, and is productive of a variety of stories, some of which are very amusing.

*Lettres sur l'Origine de la Noblesse François, et sur la Maniere dont elle s'est conservée jusqu'à nos Jours*. 8vo. 1763. That is, *Letters concerning the Origin of French Nobility, and the Manner in which it has been preserved to our Time*. 8vo. 1763. — The author, after examining the different systems that have been published on this subject, namely, those of the count de Boulainvilliers, the abbé du Bos, and the president Montesquieu, proposes his own. He shews that the French nobility took its rise from possessing the titles and dignities of dukes, counts, and marquises. By the word *fief* we understand those different parts of the royal demesne, which the kings bestowed by way of reward to freemen who had particularly devoted themselves to their interests, or who had done any considerable service to the state. These dignities and fiefs were conferred at first but for a time; afterwards it became customary to grant them for life. The mayors of the palace having usurped the whole power of the crown, would not restore the authority of the fiefs. But the Pepins ascended the throne by compromising this matter with the great officers of the crown, and the possessors of feudal tenures. The necessity of securing the grantees in the prince's interest, soon introduced the custom of granting fiefs in perpetuity. From a formulary of Marculfus, it appears that this custom had been already established in his time. Under Charles the Bald it became general; for this prince, by an ordinance, dated in the year 877, declared all the offices of dukes, counts, and marquises, as likewise all the fiefs, hereditary. According to the author of these letters, this is the real epoch of the establishment of noble families in France. This system, however, is not new: for La Roque, in his treatise of nobility, written four-score years ago, says, 'It is my opinion, that our antient nobi-



lity was established at the same time as the right of inheritance to fiefs." But though the author of these letters has not the glory of being the inventor of this system, he has at least the reputation of having explained it with great eloquence and erudition.

*L'Enfantement de Jupiter, ou la Fille sans Mere.* That is, *Jupiter delivered; or the Girl without a Mother.* Two small Volumes in 12mo. — This is a romance, written entirely in a new taste, which as yet does not seem to have many admirers. The girl without a mother neither resembles the virtuous Country Maid, nor the philosophical Marianne, nor the voluptuous Julia, nor any body but herself.

*Instruction Pastorale de l'humble Eveque d'Alethopolis, à l'occasion de l'Instruction Pastorale de Jean George, humble Eveque du Puy.* That is, *A Pastoral Instruction of the humble Bishop of Alethopolis, occasioned by the Pastoral Instruction of John George, humble Bishop of Puy.* — This is a small pamphlet attributed to M. de Voltaire. If he be really the author, it shews that he has some spare time, which he employs very ill, and to the injury of his own reputation, in illiberal jests upon revealed religion.

*Le Petit Duverne; ou Methode pour apprendre promptement & facilement la Geographie, in 12mo.* That is, *The Little Duverne; or an easy and expeditious Method of learning Geography.* — M. Duverne is a teacher of geography at Paris: he has a son only eight years of age, whom he instructed in this science, and who is so great a proficient, as to be capable of writing the elementary book now before us. The infant author dedicates his work to the *Young Misses, Scholars to his Papa.* In his preface he says, that one of the motives which induced him to write this volume, was to make his court to the amiable young ladies whom his father sometimes tires with tedious lessons. The book, notwithstanding the childish appearance of the title, the epistle, and the preface, is very useful, and well written, far above the capacity of a child only eight years old. It is obvious that paternal love must have lent a hand to the infant author.

*Histoire de Jeanne I. Reine de Naples, Comtesse de Piemont, de Provence, et de Forcalquier, in 12mo.* That is, *The History of Joan I. Queen of Naples, Countess of Piedmont, Provence, and Forcalquier.* In 12mo. with this motto:

Raro antecedentem scelestum

Deseruit pede pæna claudo.

Hor. Od.

*Memoires pour servir à l'Histoire de la Province d'Artois, et principalement de la Ville d'Artois, pendant une Partie du quinzieme Siecle; precedées d'une Notice Chronologique des Comtes d'Artois, lues en différentes Séances de la Société Littéraire d'Arras. Par M. Harduin, &c.* That is, *Memoirs for writing a History of the Province of Artois,*

Artois, and chiefly of the City of Arras, during a Part of the fifteenth Century, to which is prefixed, a Chronological List of the Counts of Artois, read at different Meetings of the Literary Society of Arras. By M. Harduin, Perpetual Secretary of that Society, Fellow of the Academy of the Transformati, at Milan, and of the Literary Society of Besançon. In 12mo.—This is a collection of different pieces, which abound in curious researches.

*Cours public d'Histoire Naturelle, concernant les Minéraux, les Végétaux, les Animaux, et quelques Productions de l'Art, relativement aux Besoins & à l'Agrement de la Vie, &c. Par M. Valmont de Bomare, &c.* That is, *A public Course of Lectures of Natural History, concerning Minerals, Vegetables, Animals, and some Productions of Art, relative to the Wants and Conveniencies of Life.* By M. Valmont de Bomare, Member of several Academies and Literary Societies.—This course M. Valmont began on Saturday Dec. 10, 1763, and went through it with great applause; his lectures are now in the press, and in all probability will answer the opinion the public have conceived of this philosopher.

## XVI. ITALY.

ROME. *Franc. Antonii Vitale in binas veteres Inscriptiones L. Aurelii Commodi Imperatoris, ætate positas, Romæ recens detectas dissertatio, qua Gladiatorum materia fere tota enleatur.* Rom. 1763. Ex typographia Komarch, Provisoris Librorum Bib. Vatic.—We know no more of this work than by the title, which shews it to be a dissertation on two antient inscriptions in the reign of the emperor Commodus; a work in which the author says he has exhausted the subject of gladiators.

MILAN. *Tre consulti fatti in difesa dell'Innesto del Vainolo, da tre Dotissimi Teologi di Toscana.* That is, *Three Decisions, or Opinions in favour of Inoculation for the Small Pox.* By Three learned Divines of Tuscany. At Milan, for Joseph Galuzzi, in 4to.—This article is taken from the European Literary Gazette, published at Paris, and shews the progress of reason in Italy. The three divines mentioned in the title-page are father Bertì of Florence, an Augustinian, professor of ecclesiastic history in the university of Pisa; seignor Vernea, doctor of divinity, and prior of S. Miniato at Florence; and father Adami of Pistoia, prior of the Annunciada, and professor of divinity in the university of Pisa. The editor signor Calvi of Cremona, professor of physic in the same university, has dedicated them to cardinal Crivelli, a great patron and encourager of inoculation. This book is very well printed, and enriched with a learned preface, in which the editor produces several other testimonies of Italian divines, in con-



firmation of the same opinion. The frontispiece is embellished with the figure of the beautiful medal which was struck at Stockholm in honour of inoculation. It represents an altar raised to Esculapius, round which is wreathed a serpent, with these words, *Sublato jure nocendi*.

NAPLES. Simoni has printed in this city a work intitled, *Ragionamento Istorico, &c.* or *Historical Relation of the new Volcanos formed towards the Year 1760, in the Territory of Torre del Greco, in 4to. Pages 68. with two handsome Plates.*—This territory is situated at the foot of Mount Vesuvius on the south side. We propose giving our readers, on another occasion, some curious particulars of this entertaining and instructive work.

## XVII. G E R M A N Y.

NURENBERG. *Dissertatio epistolica de Tanfana Marforum populi Germaniæ Dea, qua viro præcellentissimo atque doctissimo M. Johanni Rupprecht rectori scholæ Norimbergensis ad D. Laurentii provinciam lætus gratulatur M. Joann. Conradus Harrepeter Rev. Min. Nor. Candidatus.* That is, *A Dissertation in an Epistolary Form on Tanfana, a Deity worshipped by the Marfi, a People of Germany, &c. in 4to, pp. 22.*—Tacitus is the only author who speaks of this deity; and what he says concerning her, is reduced to a few words, “Profana simul & sacra, & celeberrimum illis gentibus templum, quod Tanfanæ vocabant, solo æquantur.” Lib. i. ann. c. 51. M. Harrepeter says he has consulted all the commentators of Tacitus concerning this passage, without being able to make any discovery in regard to this deity, whom some have taken for Diana, and others for Mercury. Paul Hachenberg was of opinion that Tanfana signified the lord or owner of a wood of fir trees, “luci abiegni patrum aut dominum.” It is generally allowed that *tana* in the Gothic tongue denoted a *master*, or *lord*, and the author proves it by some passages from the translation of Ulphilas. *Teene* in German, *tan* in the Anglo-Saxon, *tains*, *tain*, *teins*, *taine*, in Ulphilas, implies a twig, or a branch of a tree. The same observation is made by Franc. Junius in his Gothic glossary, where he takes notice, that this word was chiefly used to signify a branch of a vine tree, and that in the Flemish language, *teenen*, or *tienen*, denotes the osier, which is used in making bands for faggots. In Plautus the Latin word *tenuis* is employed to signify a band (*vinculum*, *laqueus*). Besides, it appears from Tacitus (*de morib. Germ. c. 10.*) that the Germans were very much addicted to divination, and for their lots made use of the boughs of trees, which they cut into small pieces, or *tesseræ*,  
whereon



whereon they made notches to distinguish them from each other. Sortium consuetudo simplex. Virgam frugiferæ arbori deciduam in surculos amputant, &c. This sort of divination by the boughs of trees was not disused among the Germans even after they embraced Christianity. Fred. Lindenbrog in his collection of antient laws, Franckfort 1613. p. 496. has given us a law of the Frisians, in which mention is made of this kind of divination. What is very remarkable, is its taking notice that the dice (*tali*) used on those occasions, which were cut out of the bough of a tree, were called *teni*. We likewise meet with these words in the same place, "faciat suam sortem, id est, *tenum* de virga." From whence M. Harrepeter, with great probability concludes, that Tanfana signified the master of the lots, or the deity that presided over the divinations, performed by means of the little twigs, or branches of trees. The author publishes this dissertation as a specimen of his future labours on the antiquities of Germany.

## XVIII. UNITED PROVINCES.

**A**MSTERDAM. *L'Homme en Société, ou nouvelles Vues politiques & Oeconomiques pour porter la Population au plus haut Degré en France.* 2 Tom. in 8vo. That is, *Man in Society, or New Schemes political and æconomical, for carrying the Population of France to its utmost Pitch.* In Two Vols. 8vo. for Michael Rey, 1763.—This is an excellent performance, worthy of a good citizen, who is animated with a view of promoting the prosperity of his country.

*De la Nature.* Par J. B. Robinet. 8vo. Tome Second. That is, *Of Nature.* By J. B. Robinet, 8vo. Vol. 2d. for Van Harrevelt, 1763.—The success of the first volume of this work is a favourable omen in regard to this second, which treats of the Author of Nature and his attributes. Though M. Robinet's notions on this important subject are somewhat particular, he delivers himself with all the caution and reverence due to the public opinions, especially in what relates to the Supreme Being. His intention, as he observes himself in his preface, is to give a purer idea of the Deity, and to explode a multitude of absurd notions relative to the nature and existence of a Supreme Being.

We apprehend that the manner in which the author has executed his plan, the reasons with which he supports his private opinions, the moral and disinterested inquiry which he makes into the received notions concerning the perfections of a

Deity, deserve the greatest attention both of philosophers and divines.

*La Bibliotheque des Dames. No. 1 & 2. chez M. Magerus, 1764.* That is, *The Lady's Library. For M. Magerus. No. 1 and 2. 1764.*—This is an elegant performance, intended not only to amuse, but to instruct the fair-sex. We may mention as a specimen the two articles which treat of beauty. How delicately the author ridicules the excessive fondness which the ladies entertain for the agreeableness of their persons! La Bruyere says it is impossible to comprehend the difference which money makes in the world. We may add further, it is impossible to conceive the difference which beauty or an agreeable figure makes in women. We agree with them that a fine face is a charming sight; but they should never forget that modesty, innocence, sincerity, and sweetness of disposition, add an infinite lustre to external charms. The author has placed this truth in a new light, by shewing that the endowments of the mind embellish the features, as the passions which debase the soul, disfigure the countenance. His portrait of filial piety is also very agreeable and instructing. In a word, the several pieces in this library are extremely entertaining, and far preferable to what we generally meet with in this kind of collections. Yet perhaps they are not all originals; for, if we are not mistaken, we have seen in some other author the dialogue between Semiramis and Joan d'Arques; but it appears here with some alterations, which render it more interesting.

HAGUE. *Dictionnaire Universel des Fossiles propres et des Fossiles accidentels, contenant une Description des Terres, des Sables, des Sels, des Souffres, des Bitumes, des Pierres simples et composees, communes et precieuses, transparentes et opaques, amorphes et figurees, des Mineraux et Metaux, des Petrifications du Regne animal, et du Regne vegetal, avec des Recherches sur la Formation de ces Fossiles, sur leur Usage, &c. Par M. E. Bertrand, premier Pasteur de l'Eglise Francoise de Berne, Membre de l'Academie de Berlin, &c.* That is, *An Universal Dictionary of proper and accidental Fossils, containing a Description of the Earths, the Sands, the Salts, the Sulphurs, the different Stones simple and compound, common and precious, transparent and opaque, unshapen and figured, of Minerals and Metals, of Petrifications of the animal and vegetable Kingdom, with Inquiries into the Formation of these Fossils, their Use, &c. By M. E. Bertrand, first Pastor of the French Church of Berne, Member of the Academy of Berlin, &c. for Peter Gosse jun. and Daniel Pinet, 1763. 2 Vols. in 8vo.*

*Ouvres diverses de M. de Joncourt, Docteur & Professeur en Philosophie, chez M. Hufon, 1764.* That is, *The Miscellany Works of M. de Joncourt, Doctor and Professor of Philosophy. For M. Hufon, 1764. Two Volumes in 8vo.*—The first volume of these mis-



miscellanies of professor Joncourt contains chiefly translations from English authors, among which we meet with Mr. Harris's dialogue on happiness, considerably abridged. Our author has also abridged Thompson's Seasons, to suit the taste of young people abroad, to whom long works become every day more irksome, and who, in all probability, will be pleased to see Virgil's *Æneid* and Horace's odes abridged, and Homer exhibited in miniature.

The second contains original pieces of our learned professor, and begins with two books of philosophical and moral maxims, in the taste of the emperor Antoninus's Reflections. These are followed by several little essays; as Hercules's Dream, imitated from the Greek of Xenophon. Of Infinity. An Arithmetical Paradox. Of Harmony. Preface to a translation of the Dialogues of the Dead. Of some Maxima & Minima in common life. Of the Eloquence of the fair-sex. In this last composition there are several masterly strokes. Our ingenious author complains of Aristotle, and those who, since that philosopher's time, have written discourses on rhetoric, for not taking notice of an excellent rule of eloquence, namely, that to express ourselves properly, we should carefully attend to the speeches of the fair-sex, and endeavour to retain them. In support of this rule, which, as it must be universally relished by the young students of eloquence, does not seem to need any great support, our author has recourse to several arguments, more specious than solid, and founded chiefly on the charms of the sex. This is placing the ladies rhetoric not so much in their discourse as in their eyes, and in the lively graces with which nature has embellished them. We are confirmed in this idea by what our author says at the end of the essay, 'If ladies are so persuasive in their discourse, they have still more eloquence in their looks. Lightning is less terrible and piercing than the flames that dart from their eyes, to check the insolence of a rash adorer. Sometimes those very eyes proclaim the melting disposition of the lovely fair. But the entire perfection of their eloquence is displayed when they are bedewed with pearly tears, and shine with the same lustre as the beams of the sun reflected by the lucid wave. Which shall we then most admire, their skill or their power?'

Our author then proceeds to give several instances of female eloquence; that of Panthea, the wife of Abrodates, is most affecting. Cyrus finds her seated on the ground, near the body of her deceased husband, who had been slain by the Egyptians, after driving his chariot through their battalions. The prince attempts to take the deceased by the right hand, but the hand comes away from the arm, to which it hung only by the skin,



since it had been cut in the late action. This accident redoubled her affliction; and Panthea, raising a loud cry, takes up her husband's hand, kisses it, and joins it again to the arm in the best manner she is able. Then turning towards Cyrus, "The remainder, says she, is not in a better state; but what would it avail me to display it to your sight? &c." The sequel of that fine speech is well known. It was Xenophon that wrote it for the eloquent Panthea.

Next to this discourse on the eloquence of the fair-sex, comes an essay on hope; in which there is sound philosophy, with an elegant turn of writing. The discourse intitled *Of those who think themselves ill treated by the World*, contains many excellent things; and the same may be said of the essays on the Authority of the Deity, on Moral Obligation, and on the Art of Dying well. They are all concise, spirited, and elegant.

Daniel Aillaud has lately printed the following work: *L'Ecolier en Vacance, ou Voyage de la Haye à Bruxelles; avec l'Histoire de Mademoiselle Van Gur, & plusieurs autres Anecdotes curieuses*, 1764. in 8vo. pp. 255. That is, *The Scholar in Time of Vacation, or a Journey from the Hague to Brussels, with the History of Miss Van Gur, and several other curious Anecdotes*.—This is a kind of romance, in which the reader will meet with a good deal of morality, controversy, and history, interspersed with maxims on education, as well as with observations on several towns in Holland and Brabant, but particularly the Hague, &c.

UTRECHT. The third part of the second volume of *Geographie Sacrée, or Sacred Geography*, by M. W. A. Bachiene, Pastor at Maestricht, and Member of the Dutch Society of Sciences, has been published here in 8vo. in 1763.

LEYDEN. T. Haak, the bookseller has lately published, *Gerardi Jacobi Van Swinden, jurisconsulti, poemata edita I, & inedita, in unum Collecta, a Philippo Van Swinden, Pb. Fil. SS. Th. Stud.* in 8vo. 1763.—The Greek and Latin poems of M. Van Swinden, who died about twenty years ago, deserved to be collected into one volume. Though he was only twenty-nine years of age at his decease, he was well known in the republic of letters for his extraordinary abilities in Greek and Latin literature. The reader may see what the celebrated M. D'Orville, an excellent judge of these matters, says of him in the preface to his new observations published in 1741, where he inserts a specimen of an edition of Apollodorus, with which M. Van Swinden intended to favour the public. Death prevented that ingenious gentleman from executing his design; but his brother, an able lawyer at the Hague, is possessed of all his papers on Apollodorus, so that we may hope they will, some time or other, see the light.

## MONTHLY CATALOGUE.

19. *The Annual Register, for the Year 1763.* 8vo. Pr. 5s. Doddsley.

THE authors of this work improve the original plan of their undertaking, and support the character they have so justly acquired. The political part of their history of Europe for the 1763, is chiefly confined to the affairs of England; and the representation we there find of the present state of our parties is just and candid. An Appendix follows the Chronicle, which contains the common occurrences for the year, twelve or thirteen pages of which are dedicated entirely to the affair of Mr. Wilkes. The Appendix also contains the heads of the Cyder Act, and its amendments, the petitions and protests which it occasioned, and a great variety of other occurrences that could not properly be ranged under the title of State Papers.

Under the article of Characters, we have an account of the modern Athenians, from Mr. Stuart's Antiquities of Athens; Memoirs of the late Dr. Berkley, bishop of Cloyne; the character of M. Rousseau, by himself; and anecdotes, communicated by the Rev. Mr. Watkinson, of Dr. Herring, archbishop of Canterbury, Sir William Dawes, Bart. archbishop of York, of Dr. Gibson, bishop of London, and Dr. Hough bishop of Worcester; together with just and elegant characters of those prelates. Then follow the life of M. Languet, the famous vicar of St. Sulpice in Paris, and a most curious account of the celebrated Torquato Tasso. The account of Reaumur, which follows, must be highly entertaining to all who love natural and experimental philosophy. The particulars of the life of Christina queen of Sweden are taken from a work, lately published in French by M. Lacombe. We doubt greatly of the authenticity of a letter, which is here said to be a genuine one, from Jane Shore to king Edward IV. taken from a very ancient history of that unfortunate woman; but there is great entertainment in the account here given of the unhappy Philip duke of Wharton.

The Natural History, and that division of the work classed under the article of Projects, are judiciously chosen; but we apprehend that most of them have been already published. The most learned antiquarian will here find amusement, and the Literary and Miscellaneous Essays are calculated to please all sorts of readers. The Poems we think inferior to those in some other preceding volumes; but that cannot be imputed to the editors, who do not profess to be authors but publishers; and the pieces here inserted are the best of the kind since their last publication.



20. *The Life of William the Conqueror, Duke of Normandy, and King of England. By Andrew Henderson, Author of the Life of the Earl of Stair.* 12mo. Pr. 2s. 6d. Henderson.

The preface to this notable piece of biography most unmercifully abuses Dr. Smollett, as being the supposed author of the *Critical Review*. As to the work itself, it is a most injudicious miserable compilation, from some good, some questionable, and some wretched authorities.

21. *An Account of the first Settlement, Laws, Form of Government, and Police, of the Cessares, a People of South America: In Nine Letters, from Mr. Vander Neck, one of the Senators of that Nation, to his Friend in Holland. With Notes by the Editor.* 8vo. Pr. 1s. 6d. Payne.

In the preface to this account, we are told, that, in the 43d or 44th degree of south latitude, in a country between the high mountains of Cordilleras de los Andes, there exists a people really called the Cessares, in a pleasant fruitful situation, but that they are at so much pains to conceal it, that they have passed a law, punishing with death any man who shall discover the passes which lead to their country, even though he were at the head of their republic; and that they are quite different from the Indians of those parts, and seem to be Europeans. From this improbable fiction, for which the author quotes Feuillet and Martiniere, is built this dream of police and government. His account is transmitted in a series of letters; but he supposes the Cessares to have been the descendants of some Dutch crews, who were wrecked on the coast of Patagonia, and settled there. The performance itself is offered as a kind of a model for the new government that the British empire may establish in America. The author's design is moral and well meant. The first letter is an answer to one dated March 3, 1606, at which time the predecessors of these Cessares are supposed to have left Holland, that they might avoid the civil and religious tyranny of the Spaniards, tho', by the bye, the date is rather too late for persecutions of that kind. The author gives an account of the manner of dividing lands among the Israelites by Joshua, among the Lacedemonians by Lycurgus, and concludes with introducing plenty of quotations both here and through the rest of his book.

Mr. Vander Neck next endeavours to establish the wisdom and good policy of himself and his friends in forming their colony, which was carried from Holland in two ships; but one of them being wrecked on the coast of Patagonia, he at last settles his company on the western side of that country, where, at the time of his writing, Sept. 28, 1618, they were in a  
very



very flourishing condition; tho' still industriously concealing themselves from all the rest of the world. He then, in a series of subsequent letters, gives us a detail of the policy, the government, religion, and, in short, every thing that relates to this new government.

Mr. Vander Neck's scheme is almost professedly the same with that of Sir Thomas Moor in his Utopia, and his chief merit consists in his having made himself master of a kind of reading from which he draws the maxims that are best calculated for the regulation and government of a quiet, contented, moral people. The execution and manner of the composition is tame and despicable, and its constitutions are applicable to none but a society which we must absurdly suppose void of all human vices, frailties, and passions.

22. *The Builder's Pocket Treasure; or Palladio delineated and explained, in such a Manner as to render that most excellent Author plain and intelligible to the meanest Capacity, in which not only the Theory, but the practical Part of Architecture has been carefully attended to. Illustrated with new and useful Designs of Frontispieces, Chimney-pieces, &c. with their Bases, Capitals and Entablatures, at large for Practice; Arbitræ Frontispieces, Cornices and Mouldings for the Inside of Rooms, &c. the Construction of Stairs, with their Ramp and twist Rails; framing of Floors, Roofs, and Partitions; with the Method of finding the Lengths and Backing of Hips streight or curvi-linear; the tracing of Groins, Angle-Brackets, splayed or circular Soffits; with Plans and Elevations of a Dwelling-house, Hot-house, Garden Temple, Seat and Bridge; and a Table of Scantlings for cutting Timber for Building. The whole neatly and correctly engraved on Forty four Copper-plates, with printed Explanations to face each Plate. By William Pain. Engraved by Isaac Taylor. 8vo. Pr. 6s. sewed. Owen.*

The title page of this book is so comprehensive that we have little to add, but that the plates are accurately executed, and well explained by the letter-press part. We agree with Mr. Pain, that the size of the book is so convenient, that the workman who carries it about with him may be said to carry his whole trade in his pocket, and cannot be at a loss for any thing which may occur in the ordinary course of his profession.

23. *Cleanthes and Semanthe. A Dramatic History. By the Author of Leonora. In Two Volumes. 12mo. Pr. 6s. Davies.*

The outset of this novel is extremely discouraging to any reader of taste, but it mends most surprizingly in its progress. The adventures, and the stile in which they are conceived, are easy and natural,

natural, and the whole of the performance such as can bring no blush on the cheek of the most delicate reader.

24. *A new Treatise upon real Quadrille, translated into English from the Original French of Monsr. Martin, Master of a licensed Gaming-house, in Paris. A Work very useful for Persons who travel, and entirely different from all other Treatises that have hitherto appeared upon that Game, &c. French and English. Small 8vo. Pr. 2s. 6d. sewed. Burnet.*

This treatise, printed in French and English, is full of calculations, which, from what we can discern, are very accurate, and reduces this game to a kind of system. We, however, advise the author to procure Mr. Hoyle's imprimatur for his work, which will be of infinitely more service to him than that of all the critics in England.

25. *A brief and necessary Supplement to all former Treatises on Quadrille, consisting of Hints, Questions, Explanations, References, Suppositions, &c. For the Benefit of the Unlearned. By no Adept. Small 8vo. Pr. 6d. Becket and De Hondt.*

For a character of this performance, see the last article.

26. *A Letter to a Friend, concerning his forsaking the Ways of Religion upon Worldly Motives. 8vo. Pr. 6d. Folingsby.*

A pious well-meant admonition, which, we hope, will have the proper effect.

27. *Spiritual Courtship; or the Rival Quakeresses, with Observations. A True Narrative, containing Remarkable Anecdotes of two very eminent Preachers. Addressed to the Ministers and Elders of the People called Quakers, in Synod assembled. By William Stewardson. 8vo. Pr. 1s. Sold by the Author, in Little College Street, Westminster.*

One of those low illiberal performances, that render our employment sometimes extremely disagreeable.

28. *The Preventative; or Anti-Gonorrhœa. Calculated for gradually extirpating the Syphilitic Contagion. 8vo. Pr. 1s. Cooke.*

The author sets out with declaring, that he starts nothing new, and only revives notions adopted above an hundred years ago. This doctrine he endeavours to support by quotations; he accounts for the first investigators having failed of the end they hoped for, and deserved to obtain; which he illustrates by an explanation of several curious and perplexing cases, that frequently



quently in the libertine, and sometimes in the more regular part of society, cause suspicion and censure to fall upon the innocent of either sex: to which are added, some entertaining anecdotes, and striking instances. The author thinks, that a serious attention to such interesting facts might be the means of preventing false accusations, as well as of restraining ignorant practitioners from hastily pronouncing a wrong judgment.

29. *A Second Dissertation against pronouncing the Greek Language according to Accents. In Answer to Mr. Foster's Essay on the different Nature of Accent and Quantity.* 8vo. Pr. 2s. Millar.

This second dissertation was occasioned, as we are told in the preface, by the severity with which Mr. Foster, in his Essay on the Nature of Accent and Quantity\*, had treated the university of Oxford for permitting some Greek books to be printed at their press without accents. It is no wonder that religious disputes have given rise to animosities, since those of grammarians are managed with so much acrimony. In this second dissertation the author endeavours to prove, in opposition to Mr. Foster, that the opinion of the impropriety of the Greek accents was not first broached by the younger Vossius; he likewise cites Dionysius Halicarnassensis in support of the positions which he had advanced, and indeed makes a great parade of erudition throughout his whole dissertation; yet, when we consider the uninteresting nature of the subject, which he treats, we cannot help applying to him what was said of Scaliger concerning such disquisitions, *Omnino hæc omnia ad ostentationem literatoriam sunt inuenta.*

30. *A Scripture Account of the Faith and Practice of Christians: Consisting of large and numerous Collections of pertinent Texts of Scripture, upon the sundry Articles of Revealed Religion. The Texts upon each Article, reduced into distinct Sections; such as, Threatnings and Promises, Rewards, Punishments, Examples, &c. for enforcing the Practice of Gospel Righteousness, and restraining from Sin by Gospel Motives; being an Improvement attempted upon every thing of the Kind hitherto published, for assisting the sincere Enquirer after Truth, to know and comply with those Terms of Acceptance with God, which he hath delivered in his own Word.* By the Reverend Hugh Gaston. 8vo. Pr. 5s. Becket.

Though a reader cannot expect any proofs of genius in a work of the nature of that now before us, the strict regard to method which it discovers will doubtless entitle it to his approbation. In it the several articles of revealed religion are ranged

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\* See Vol. XIII. p. 489.



under distinct heads or chapters. The subject of each chapter is only mentioned at the beginning of it ; and the scripture account of the subject is afterwards given at large in a numerous collection of express and pertinent texts of scripture, with which the chapter is filled up. No article of revealed religion is omitted in it, and every text of scripture which has a tendency to illustrate and explain each article is inserted, in order to render it full and complete. The several different words by which any article of religion is expressed in the Bible are exhibited under distinct sections, which are filled up with those passages of the Bible where the word occurs upon that subject, and produced generally in the order in which they lie in the Bible ; so that this work in some measure answers the end both of a common-place and a concordance upon the articles of religion.

31. *The Song of Solomon, newly translated from the Original Hebrew: With a Commentary and Annotations. 8vo. Pr. 2s. Doddsley.*

We are not at liberty to give our opinion concerning the tendency of this translation ; but we will venture to pronounce, that the author is master of his subject ; and whoever has a taste for eastern poetry will receive pleasure from the judicious elegant notes, preceding and attending the translation, where he will have an opportunity of admiring both the taste and the learning of the translator. The author has finely unfolded the dramatic progression of the poem, and the following compliment of the bridegroom to his spouse, will justify us in the character we have given of this performance.

‘ Bridegroom (*who meets them going to the garden*).

‘ Thou art beautiful, O my love, as Tirzah ; graceful as Jerusalem ; dazzling as bannered hosts.

‘ Turn away thine eyes from me, for they have overcome me.

‘ Thy hair is ‘ fine ’ as ‘ that ’ of a flock of goats, which come up ‘ sleek ’ from Gilead.

‘ Thy teeth are as a flock of sheep, which go up from the washing ; which are all of them twins, and none hath lost its fellow.

‘ As the flower of the pomegranate, so are thy cheeks, ‘ now ’ thy veil is removed.

‘ ‘ There are ’ threescore queens, and fourscore concubines, and virgins without number. ‘ But ’

‘ My dove, my undefiled is one : she is ‘ dear to me, as ’ an only ‘ child ’ to her mother : as her darling to her that bare her.

‘ The

‘ The maidens saw her, and blessed her; the queens and the concubines, and ‘ thus’ they praised her.

“ Who is she that looketh forth as the morning, fair as the moon, bright as the sun, ‘ and’ dazzling as ‘ all’ the ‘ starry’ hosts?”

A reader of taste will feel such passages as the above; but, to a reader of no taste, all instruction and recommendation are vain.

32. *Ode to the Right Honourable the Earl of Northumberland, on his being appointed Lord Lieutenant of Ireland. Presented on the Birth-day of Lord Warkworth. With some other Pieces. By Christopher Smart, A. M. some time Fellow of Pembroke Hall, in Cambridge, and Scholar of the University. 4to. Pr. 1s. Doddsley.*

Mr. Smart informs us, in the advertisement prefixed to this poem, that the excellent person to whom it is addressed was so far from approving of the printing it, that he gave very positive injunctions to the contrary. We shall add, that this was a proof not only of the noble lord’s modesty, but of his taste and good sense. Amongst the pieces which accompany this ode, is a song, which is pretty, and well turned.

33. *An Epithalamium on the Nuptials of Lord Warkworth and Lady Anne Stuart. Inscribed to the Right Honourable the Countess of Northumberland. By Timoleon Brecknock. (Pencerdd.) Folio. Pr. 6d. Marth.*

Good Mr. Brecknock, how could you find in your heart to maul the modesty of the bride and bridegroom, their parents and relations, by the fulsome and more than outrageous flattery you bestow upon them in this epithalamium! Your pleading custom, and quoting precedents from other poets, will not avail, unless you had seasoned your flummery with some small spice of wit and poetry, ingredients you have unluckily omitted in your delectable composition.

34. *An Elegy, written in a Quakers Burial Ground. To which is added the Country Quaker. Folio. Pr. 1s. Keith.*

We are much better pleased with this writer’s poetry than his prose, for we do not intirely comprehend the meaning of the advertisement prefixed to his poem. The elegy is written professedly in imitation of Mr. Gray’s celebrated elegy in a country church-yard; and the author has, in a great measure, caught the manner and spirit of his original. The following reflections in the burying ground, we think are beautiful and poetical, as well as moral.

‘ Unlike

• Unlike the once grave train that's here immur'd,  
 The jocund Florio found a recent grave ;  
 Not florid health precarious life secur'd,  
 Nor youths nor blooming virgins tears could save.

Where's that creative fancy's sparkling glee,  
 Whose rapid fallies shook the circle round,  
 Till, like the lightning's burst, his repartee  
 Bad the peal'd roar from festive roofs rebound ?

Where's the kind social pow'rs he once possess'd,  
 That rais'd the heart, and bad the spirits glow ;  
 The gen'rous wish to make all mankind blest'd,  
 And feeling heart to lighten ev'ry woe ?

What tho' th' enliv'ning bloom of fancy fades,  
 Th' awak'ning glow, and social sweetness fled ;  
 Beyond Time's weary flight the soul pervades,  
 And soars to regions sacred to the dead.

This gen'rous hope should fan th' ætherial fire,  
 This only worth ambition's glorious aim,  
 To raise the soul above its frail desire,  
 And flight th' amusive impotence of Fame.'

We hope our readers will not think we are impelled by any whim, as the lady was, when she paid a tradesman, to make him stare, if we disappoint this author, by bestowing praise, instead of censure, upon both the performances mentioned in his title-page.

35. *The Oxford Sausage : or, Select Poetical Pieces, written by the most celebrated Wits of the University of Oxford. Adorned with Cuts, engraved in a new Taste, and designed by the best Masters.* 8vo. Pr. 2s. 6d. sewed. Fletcher and Co.

Among some indifferent, and some tolerable, copies of verses in this sausage, there are some very good ; but we shall leave to our readers the pleasure and amusement of finding them out.

